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Pranabuddha Bharata

116554

26.8.14

उत्तिष्ठत जाग्रत



प्राप्य वराभिबोधत ।

Katha Upa. I. iii. 4

Arise
Awake!
Rm.

Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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JANUARY 1914

[No. 410]

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA.

ON RAJA-YOGA.

The first stage of Yoga is Yama.

To master Yama five things are necessary :

1st. Non-injuring any being by thought, word and deed.

2nd. Speaking the truth in thought, word and deed.

3rd. Non-covetousness in thought, word and deed.

4th. Perfect chastity in thought, word and deed.

5th. Perfect sinlessness in thought, word, and deed.

Holiness is the greatest power. Everything else quails before it.

Then comes Asana or posture of a devotee. The seat must be firm, the head, hips and body in a straight line, erect, saying to yourself that you are firmly seated and that nothing can move you. Then mention the perfection of the body, bit by bit, from head to feet. Think of it as being clear as crystal, and as a perfect vessel to sail over the sea of life.

Pray to God and to all the Prophets and Saviours of the world and holy spirits in the universe to help you.

Then for half an hour practise Prana-yama, or the suspending, restraining and controlling of the breath, mentally repeating the word Om as you inhale and exhale the breath. Words charged with their spirit have wonderful power.

The other stages of Yoga are : (1) Pratyahara or the restraint of the organs of sense from all outward things, and directing them entirely to mental impressions ; (2) Dharana or steadfast concentration ; (3) Dhyana or meditation ; (4) Samadhi or abstract meditation. It is the highest and last stage of Yoga. Samadhi is perfect absorption of thought into the Supreme Spirit, when one realises, "I and my Father are one."

Do one thing at a time and while doing it put your whole soul into it to the exclusion of all else.

PRABUDDHA BHARATA

OCCASIONAL NOTES.

THE birthday anniversary of Swami Vivekananda comes off this year on the 18th of January. On that Sunday or on the next, many a heart from this land and abroad will be lifted up in solemn praise towards that great departed Spirit who conquered death in life and broods for ever over mankind as that Impersonal Ideal which he realised. It was Buddha who described himself to his disciples as the Impersonal Buddhahood. But in the case of these world-teachers, the personal and the impersonal are blended up so marvellously that we know not when the one lets go its grasp on our soul to put it face to face with the other.

But to-day, when the Prabuddha Bharata just enters upon the nineteenth year of its existence, those words of blessing "to the 'Awakened India'"* that rose in sublime anthem from the inspired lips of the great Swami come back to us as an intensely personal gift of perennial inspiration.

Then start afresh

From the land of thy birth, where vast cloud-belted
Snows do bless and put their strength in thee,
For working wonders new. * * *

And how the impulse of that start he gave to the Prabuddha Bharata still works and fills our mind to-day with fresh hopes and energy! It is as undying as the "vast cloud-belted snows" up there along the horizon that daily and hourly bless and strengthen our efforts.

And in the vision of that mighty seer, the Himalayan journal stood transfigured as the voice of awakened India:

Then speak, O Love!—

Before thy gentle voice serene, behold how
Visions melt, and fold on fold of dreams

Departs to void, till Truth and Truth alone
In all its glory shines.—

And why should the Voice for which "the world in need awaits" wake up on the height of the snowy Himalayas? Because

• This the law,—all things come back to the source
They sprung, their strength to renew.

For sleep it was, not death, to bring thee life
Anew, and rest to lotus-eyes, for visions
Daring yet. * *

No sublimer role a journal was ever called upon to accept! And as the advent of the New Year is being announced in the midst of our snowy surroundings and we are bracing ourselves up for the year's task, the inspiring words of Swamiji come booming as it were, into our soul to blow up from it all doubts and lethargy and win for us the very stronghold of faith and hope. And what a glorious part was assigned to Prabuddha Bharata! India lives, because India has a message of her own to deliver to the world and the time is ripe for this message to be once more delivered. To fulfil this mission India has to "once more awake," has to become self-conscious. It is no awakening to India if she learns to hang on the West and yearns only for the transient fruits of their material civilisation. It is to her an insidious death, if she catches the contagion of the modern political spirit that runs rampant all over the world and tempts the people of a country to prostitute the mighty forces of their collective life for the sake of worldly possessions and material power. The message of India is a message of the highest truth, of the noblest life that can be lived individually or collectively. And it is round this message as the centre, that the thoughts and activities of the whole country are to be rallied

* Complete Works of Swami Vivekananda, the Mayavati Memorial Edition, Vol. III, page 919.

developed and organised. It was the utterance of this message,—“Listen ye all, the children of Immortal Bliss and all those who live in the shining regions etc”—it was the discovery of the Spiritual, that set the ball of Indian history rolling in prehistoric times, and if ever the course of that history is beset with darkness on all sides and the shadows of death fall on it, does it not behove us, the sons of India, to rally round the self-same message that the makers of Indian history uttered forth in the Vedic ages?

The Prabuddha Bharata was started from the Himalayas to represent this rallying point in the thought-life of the country. It is to be also the custodian of the message which it is the mission of India to deliver to the world, till the time when the whole country is awakened to this mission and the message is accepted and enthroned in the midst of all its thoughts and activities as their supreme guiding principle. To bring about such a consummation, it will always be the object of the Prabuddha Bharata to endeavour, and in furtherance of this object, it has got, first of all, to study the message in the light of the lives and teachings of Swami Vivekananda and his Master, for they came into our midst to illustrate and embody this message; secondly, to preach and explain the message in all its bearings upon the life and thought of our countrymen and those of other nations; and lastly, to point out, by constant reference to contemporary thought, where it errs from the methods and ideals involved in the message and how it can be brought into line with the same. It is mainly in this threefold direction, that our efforts will be henceforth more definitely directed. When a great ideal that has got to be realised collectively is sought to be brought into practice, the best thing to do is to begin by forming a nucleus; and the Prabuddha Bharata offers such a nucleus for the remodelling of the thought-life of the whole country. Hence how appro-

priate is the name Prabuddha Bharata as applied to the journal, and how apposite the benediction which its founder uttered on it:

Resume thy march,

With gentle feet that would not break the
Peaceful rest, even of the road-side dust
That lies so low. Yet strong and steady,
Blissful, bold and free. Awakener, ever
Forward! speak thy stirring words.

And while thus the Prabuddha Bharata has before it marked out in gold, as it were, the path that it has to pursue in life, its responsibilities have become so much the graver and heavier. By the Hindu Law, the age of majority is fixed at eighteen, and it is at that age that a youth is credited with a proper measure and appreciation of all his responsibilities in life. The Prabuddha Bharata, therefore, is, in a sense, on the threshold of a new period of its life; and it goes without saying that it should be that momentous period for it, when possessed of a full sense of its responsibilities, it should steadily pursue that noble tenour of life which was so solemnly foreshadowed in the benedictory verses of Swami Vivekananda. And as a token of the fresh impulse, which from this important circumstance it surely derives, the Prabuddha Bharata is being provided this month with a separate office building of its own, erected in a nice decent style close to the Advaita Ashrama here at Mayavati. Supplied thus with the implements of modern journalism even in this Himalayan seclusion and standing high on the conning-tower, as it were, of the moving thought-life of India and abroad, let the Prabuddha Bharata month after month diffuse that light and guidance by means of which the ancient philosophy of the One is destined to re-civilise the refined vandalism of the so-called political civilisation of the modern age, which is daily sacrificing the highest in man at the altar of Lust and Mammon.

And as we conclude, the same music of benediction comes penetrating our soul with faith and hope, and the eternal snows, the solemn immensities, the mystic grandeur of colours and distances, that constitute the ineffable charm of these Himalayan regions, all seem to follow with an amen!

They bless thee all,

The seers great whom age nor clime
Can claim their own, the fathers of the
Race, who felt the heart of Truth the same,
And bravely taught to man ill-voiced or
Well. Their servant, thou hast got
The secret—'t is but One.

* * *

And all above,

Himala's daughter Umá, gentle, pure,
The Mother that resides in all as Power
And Life, Who works all works, and
Makes of one the world, Whose mercy
Opes the gate to Truth and shows
The One in All, give thee untiring
Strength which is Infinite Love.

THE STORY OF THE BOY GOPALA.

By the Swami Vivekananda.

(An Unpublished Writing)

"**E**H mother! I am so afraid to go to school through the woods alone; other boys have servants or some body to bring them to school or take them home—why cannot I have someone to bring me home?"—thus said Gopal, a little Brahmin boy, to his mother one winter afternoon when he was getting ready for school. The school hours were in the morning and afternoon. It was dark when the school closed in the afternoon and the path lay through the woods.

Gopal's mother was a widow. His father who had lived as a Brahmin should, never caring for the goods of the world, studying and teaching, worshipping and helping others to worship, died when Gopala was a baby.

And the poor widow retired entirely from the concerns of the world—even from that little she ever had,—her soul given entirely to God, and waiting patiently with prayers, fasting, and discipline, for the great deliverer death, to meet in another life, him who was the eternal companion of her joys and sorrows, her father in the good and evil of the beginningless chain of lives. She lived in her little cottage. A small rice field her husband received as sacred gift to learning brought her sufficient rice, and the piece of land, that surrounded her cottage, with its clumps of bamboos, a few cocoanut palms, a few mangoes and lichies, with the help of the kindly village folks brought forth sufficient vegetables all the year round. For the rest, she worked hard every day for hours at the spinning wheel.

She was up long before the rosy dawn touched the tufted heads of the palms, long before the birds had begun to warble in their nests, and sitting in her bed—a mat on the ground covered with a blanket—repeated the sacred names of the holy women of the past, saluted the ancient sages, recited the sacred names of Narayana, the refuge of mankind, of Siva the merciful, of Tara the Saviour mother and above all prayed to Him her heart most loved, Krishna, who took the form of Gopala, a cowherd, to teach and save mankind, and rejoiced that by one day she was nearer to him who has gone ahead, and with him nearer to Him, the cowherd by a day.

Before the light of the day she had her bath in the neighbouring stream, praying that her mind be made as clean by the mercy of Krishna, as the water did clean her body. Then she put on her fresh-washed white cotton garment, collected some flowers, rubbed a piece of sandal-wood on a circular stone with a little water to make a fragrant paste, gathered a few sweet-scented Tulsi leaves and retired into a little room in the cottage, kept apart for worship. In this room she kept her

baby cowherd; and on a small wooden throne, under a small silk canopy on a small velvet cushion, almost covered with flowers, was placed a bronze image of Krishna as a baby. Her mother's heart could only be satisfied by conceiving God as her baby. Many and many a time her learned husband had talked to her of Him who is preached in the Vedas, the formless, the infinite, the impersonal. She listened with all attention and the conclusion was always the same,—it must be true what is written in the Vedas but, oh! it was so immense, so far off, and she, only a weak, ignorant woman; and then, it was also written: "In whatsoever form one seeks me, I reach him in that form, for all mankind are but following the paths I laid down for them,"—and that was enough. She wanted to know no more. And there she was,—all of the devotion, of faith, of love her heart was capable of was there in Krishna, the baby-cowherd, and all that heart entwined round the visible cowherd, this little bronze image. Then again she had heard: "Serve me as you would a being of flesh and blood, with love and purity, and I accept that all." So she served as she would a master, a beloved teacher, above all, as she would serve the apple of her eye, her only child, her son.

So she bathed and dressed the image, burned incense before it and for offering?—oh she was so poor!—but with tears in her eyes she remembered her husband reading from the books: "I accept with gladness even leaves and flowers, fruits and water, whatever is offered with love," and she offered: "Thou for whom the world of flowers bloom, accept my few common flowers, thou who feedest the universe, accept my poor offerings of fruits. I am weak, I am ignorant. I donot know how to approach thee, how to worship thee, my God, my cowherd, my child; let my worship be pure, my love for thee self-less; and if there is any virtue in worship let it be thine, grant me only love, love that never asks for anything—

'never seeks for anything but love.'" Perchance the mendicant in his morning call was singing in the little yard:

Thy knowledge, man! I value not,
It is thy love I fear;
It is thy love that shakes my throne,
Brings God to human tear.
For love behold the Lord of all,
The formless, ever free,
Is made to take the human form
To play and live with thee.
What learning, they of Vrinda's groves,
The herdsmen ever got?
What science, girls that milked the kine?
They loved, and me they bought.

Then in the Divine the mother-heart found her earthly son Gopala, named after the Divine cowherd. And the soul which would almost mechanically move among its earthly surroundings,—which, as it were, was constantly floating in a heavenly ether ready to drift away from contact of things material, found its earthly moorings in her child. It was the only thing left to her to pile all her earthly joys and love on. Were not her movements, her thoughts, her pleasures, her very life for that little one, that bound her to life?

For years she watched over the day-to-day unfolding of that baby life with all a mother's care; and now that he was old enough to go to school, how hard she worked for months to get the necessities for the young scholar.

• The necessities however were few. In a land where men contentedly pass their lives poring over books in the light of a mud lamp, with an ounce of oil in which is a thin cotton wick, and a rush mat the only furniture about them, the necessities of a student are not many. Yet there were some, and even those cost many a day of hard work to the poor mother.

How for days she toiled over her wheel to buy Gopala a new cotton Dhoti and a piece

of cotton Chadar, the under and upper covering, —the small mat in which Gopala was to put his bundle of palm leaves for writing, his reed pens, and then carry the mat rolled up under his arm to be used as his seat at school,—and the inkstand, and what joy to her it was, when on a day of good omen Gopala attempted to write his first letters, only a mother's heart, a poor mother's, can know.

But to-day there is a dark shadow in her mind. Gopala is frightened to go alone through the wood. Never before had she felt her widowhood, her loneliness, her poverty so bitter. For a moment it was all dark, but she recalled to her mind what she heard of the eternal promise: "Those that depend on me giving up all other thoughts, to them I carry myself whatever is necessary." And she was one of the souls who can believe.

So the mother wiped her tears and told her child that he need not fear. For in those woods lived another son of hers tending cattle, and also called Gopala; and if he was ever afraid passing through them, he had only to call on brother Gopala!

The child was that mother's son and he believed.

That day, coming home from school through the wood, Gopala was frightened and called upon his brother Gopala the cowherd: "Brother cowherd, are you here? mother said you are, and I am to call on thee: I am frightened being alone." And a voice came from behind the trees: "Don't be afraid, little brother, I am here, go home without fear."

Thus every day the the boy called and the voice answered. The mother heard of it with wonder and love; and she instructed her child to ask the brother of the wood to show himself the next time.

The next day the boy, when passing through the woods called upon his brother. The voice came as usual, but the boy asked the brother in the woods to show himself to him. The

voice replied "I am busy to-day, brother, and cannot come." But the boy insisted and out of the shades of trees came the Cowherd of the Woods, a boy dressed in the garb of cowherds, with a little crown on his head in which were peacock's feathers, and the cowherd's flute in his hands.

And they were so happy: they played together for hours in the woods, climbing trees, gathering fruits and flowers—the widow's Gopala and the Gopala of the woods, till it was almost late for school. Then the widow's Gopala went to school with a reluctant heart, and nearly forgot all his lesson, his mind eager to return to the woods and play with his brother.

Months passed this wise. The poor mother heard of it day by day, and in the joy of this Divine mercy, forgot her widowhood, her poverty, and blessed her miseries a thousand times.

Then there came some religious ceremonies which the teacher had to perform in honour of his ancestors. These village teachers managing alone a number of boys and receiving no fixed fees from them, have to depend a great deal upon presents when the occasion requires it.

Each pupil brought in his share, in goods or money, and Gopala, the orphan, the widow's son!—the other boys smiled a smile of contempt on him when they talked of the presents they were bringing.

That night Gopala's heart was heavy, and he asked his mother for some present for the teacher, and the poor mother had nothing.

But she determined to do what she has been doing all her life, to depend on the Cowherd, and told her son to ask from his brother Gopala in the forest for some present for the teacher.

The next day after Gopala had met the cowherd boy in the woods as usual and after they had some games together, Gopala told his brother of the forest the grief that was in

his mind and begged him to give him something to present his teacher with.

"Brother Gopala," said the cowherd, "I am only a cowherd you see, and have no money, but take this pot of cream as from a poor cowherd and present it to your teacher."

Gopala quite glad that he now had something to give his teacher, more so because it was a present from his brother in the forest, hastened to the home of the teacher and stood with an eager heart behind a crowd of boys handing over their presents to the teacher. Many and varied were the presents they had brought, and no one thought of looking even at the present of the orphan.

The neglect was quite disheartening; tears stood in the eyes of Gopala, when by a sudden stroke of fortune the teacher happened to take notice of him. He took the small pot of cream from Gopala's hand, and poured the cream into a big vessel, when to his wonder, the pot filled up again! Again he emptied the contents into a bigger vessel, again it

was full, and thus it went on, the small pot filling up quicker than he could empty it.

Then amazement took hold of every one, and the teacher took the poor orphan in his arms and enquired about the pot of cream.

Gopala told his teacher all about his brother cowherd in the forest, how he answered his call, how he played with him and how at last he gave him the pot of cream.

The teacher asked Gopala to take him to the woods and show him his brother of the woods, and Gopala was only too glad to take his teacher there.

The boy called upon his brother to appear but there was no voice even that day. He called again and again. No answer. And then the boy entreated his brother in the forest to speak, else the teacher would think he was not speaking the truth. Then came the voice as from a great distance:

"Gopala thy mother's and thine love and faith brought me to thee, but tell thy teacher, he will have to wait a long while yet."

THE HIMALAYAS.

I saw those morn-lit Himalayan
Solitudes of ice-bound rock and snow
Peering above the sea-like mists of dawn.
I saw their peaks hovering 'lone o'er
The cloud-enshrouded earth.
High they seemed above all earthly life,
Soaring into altitudes ethereal,
Beyond the utmost reach of man.—
That was my latest vision of their glory.
They bade farewell to me who love their forms.
My soul made effort to say farewell in turn,
But could not. It still lingers there.
Irrevocable your mem'ry, O Himalayas,
Your glories unextinguishable with me!
My very self lives midst your solitudes,
My heart and thought and soul.

Treasured for ever my days amidst your scenes.
Your firmament-approaching altitudes
Are like sense-surpassing visions to my soul.
Ye spur me to the All-Attainable.
O! ye are not masses insensate,—but soul;
Ye are like Thoughts Divine incarnate made.
And when the heart of man to ye aspires,
Lo! it aspireth e'en to God Himself!
O Associations, sweetest yet sublime!
O Presences, so near and yet so far,
Enfold my littleness of thought and form
Within the mantles of your virgin snows;
And let my soul soar forth to That Immensity
Which by your angust grandeur ye reflect!

• A Western Pilgrim.

Dhoonaghat, May 11, 1911.

THE MESSAGE OF THE SPIRITUAL.

THE truth is generally accepted that no country in this world has any claim to live on, unless it has got something to give to humanity at large; and it has been claimed on behalf of India that she has a message of her own to deliver to mankind—the message of the Spiritual. Now let us try to define this message in a brief compass.

The word 'spiritual' is a pretty old word in religious literature, but it has kept itself current not so much on the strength of any positive well-defined meaning that people have attached to it, as on the strength of an important distinction which it enables them to make. People distinguish the spiritual from the secular as well as the spiritual from the material. In the former case, the import of the distinction is easy to understand, for here the spiritual is quite equivalent to the religious; but in the latter case, people draw the distinction most often just as it suits them to draw it. So we find many people taking the spiritual as opposed to the material to cover the world of their inner religious experiences, as if to claim that in this world of theirs, there is strictly no room for matter and all that it implies! Then we have the spiritualists who would identify the spiritual with the world of departed spirits, thus practically cutting it off from the ordinary world of human experiences. Modern psychology again would assign to the spiritual a particular area in the domain of the intellect, an area probably where it would make the abstract religious sentiments dwell. Thus we find that people generally have got different points of view from which they would choose to draw the line between the spiritual and the material. But the real truth of the matter is that the two terms which are to be distinguished from each other, do not both convey to the minds of these people any clear, positive, well-defined meaning. As a

result, in every case the line of distinction is drawn by such people, afterthought or riper experience is bound to show that the spiritual and the material are freely overlapping each other.

But the distinction cannot be lost sight of or slurred over. Like the Sphinx, it stares us in the face and demands satisfaction. It is a psychological necessity for man to have to draw the line between the material and the non-material or the spiritual. Man ever strives to build higher than on the shifting sands of matter, higher on some basis less evanescent, less disintegrating. But alas, how high soever he builds, you scratch the plinth and it is matter still that stands out revealed, and on the forehead of everything that belongs to the jurisdiction of matter, is writ large the word 'death.' From the dawn of history, every country on this globe had tried to rise above matter by getting hold of some lasting, unifying principle on which to build up a scheme of life for itself, but alas, when the day of reckoning came, with the crack of doom the hidden materiality of that principle, like the cloven feet of Satan, was laid but utterly bare. In spite of all the glare of the civilisation of to-day, modern history is recapitulating the same old tale, and with whatever name you hold them aloft—political nationalism, imperialism, state-socialism, or the like—the foundation of these schemes of life is of the earth earthy and it is all that dangerous, fatal, though unconscious play with matter which is doomed to end with a crash. But on the ruins of kingdoms and empires, the mighty Sphinx squats and flings down over again the unsolved question: what is the non-material?

The pity is that people should try to draw the line between the material and the non-material, before knowing properly what matter

is. Ordinary intelligence defines matter as that which we can objectify through our senses. But we all know that the external organs of sense are quite limited in their power and science tells us everyday of matter in such form that our senses cannot objectify it. So with the above definition of matter which is ordinarily put forward, it is impossible to properly distinguish the non-material from the material. Now, how does science define matter? It does not mind defining it, for it serves its purpose well only to define matter in the terms of force and define force in the terms of matter. Therefore practically, science defines neither. To Western philosophy the problem of the relation between mind and matter has long been a very hard nut to crack. Before Kant, all manner of theories were being put forward to explain this relation,—some holding matter up in the scales and some holding up the other, some putting God between them to bridge the gulf and some running down to monads or running up to an indifferent absolute for holding in peculiar solution the dualism of thought and extension. It was Kant who first successfully attempted to analyse intellectual consciousness and since his time, German idealism has been putting forward a consistent philosophical view about matter. The Hegelian system, which reached the highwater mark of philosophical thought in Europe, leaves room for matter even in the topmost round of the self-realising activity of the Spirit, inasmuch as the subject-object relation cannot even then be fully dispensed with. The Spirit in this system, *must* posit itself in objectivity (i.e. as the material), even though it were only to over-reach or transcend it. To put it in plain language, the highest European philosophy cannot point out to man a plane of consciousness, which is perfectly beyond matter; and no wonder that it would so fail in this object. For intellect can measure only intellect, it cannot gauge the depths beyond; and intellect is the sole organon of

European metaphysics. Elsewhere we mean to shew briefly how it was still the utmost bounds of the intellect, where Hegel recognised.

The highest European thought, therefore, defines matter as the principle of objectivity in the consciousness of man. This definition is good so far as it goes. But we have got to take along with it the verdict of European philosophy, which makes the material a necessary and everlasting factor in the self-realising activity of the Spirit. The spiritual that has thus to be yoked to the material to enable us to realise it from beginning to end, loses thereby the full measure of its sovereignty and through the loophole of this compromise, invincible matter is given practically the fullest opportunity to establish and exercise its insidious and irresistible sway over human life in all its departments. If you start with recognising the endless necessity of matter and its claims, there is no escape in the long run from its hidden but omnipresent clutches. The greatest teachers of spirituality, therefore, like Christ, have all preached renunciation in no compromising terms: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." A compromising spirituality is in the strictest sense no spirituality at all, and the attitude of Western life and culture towards matter is an attitude that is incompatible with uncompromising spirituality. It is but a halting and perilous definition of the material, which leaves so much scum and dross in the conception of the spiritual.

So return we to India, where in defining and eschewing matter, "the doubtful mind" with regard to the things of this world was so boldly cast away.*

From time immemorial, Kapila has been regarded in India as the founder of the Sankhya system of philosophy and “ऋषिं प्रसूतं कपिलं यस्तमग्रे”* seems to have been spoken of him. He it was, who first traced and discovered how matter, a principle unfathomable to intellect, is drawing the veil of illusion over the Spiritual which the Vedic seers declared to be beyond time, space and causation, and how combining itself with the reflected consciousness, it is ever forging out, step by step, the various stages of being and becoming. He it was, therefore, who first clearly drew the line between Matter and Spirit and founded a positive system of renunciatory discipline. Had it not been for him and for other Rishis who followed his example of handing down from generation to generation their system of practical discipline by the help of organised monasticism which implies such a wonderful concentration of life and effort in a noble cause, the message of the Spiritual which the ancient seers announced to the world would not have lived down to history. For matter is a tremendous foe to that illumination which a great spiritual seer transmits to his age. It has got a fatal knack of silting up, so to speak, the currents of spiritual revelation by materialistic accretions which multiply as time passes by, and it is only the concentration of monastic life that can fight these formidable tendencies. India, as the Vedas declare,† developed monasticism in the earliest Vedic ages, when practically she started in her career of beneficence to humanity with the revelation of the Spiritual as her asset. India lives because she has not lost her asset, and she has not lost her asset because her monastic institutions, however much they crumble and rot in so many instances, still bear within themselves the living impulse of the Spiritual.

* “He (God) who gave birth to the Rishi Kapila in the beginning.”—Svetasvatara Upanishad.

† “त्यागेनैके अश्रुतत्त्वमानयु”-Rig-veda.

It is a thorough-going doctrine of the Spiritual that India has to offer to the world, for as river into an ocean, all that are made up of name and form merge into that Supreme Oneness of the Spiritual losing all distinction, and the universe of matter passes off like a dream. “There the sun do not shine, neither the moon and the stars, nor the lightning and how would then fire? Out of Its illumination, all these objects their light do borrow and in and through Its light, does all this universe manifest.” “From Which words crowd back, with mind failing to reach It.” “Greater and beyond what is known and greater and beyond what is unknown.” Thus in describing the Spiritual, the Vedas rise not only beyond the world of sensuous objects, but also beyond the world of intellectual knowledge,—beyond the province of subject-object relations.

This doctrine of the Spiritual, again, is not a mere theory, not a mere hypothesis on which to explain life and all its experiences, activities and aspirations. The Brahman “has to be heard, meditated upon and realised,” and thousands in India devote their life to this attempt with a singleminded zeal that is unsurpassed in the records of human effort in the whole world. It will not do to say that it is madness to fly away from the world in this fashion. Rather it is real madness to plunge in worldliness in the way the people all over the world do plunge, for by so doing, both nations and individuals court the death that matter surely deals to everything caught in its vortex. The ancient seers who bore the message of the Spiritual to humanity said :

“इह चेदवेदीदय सत्यमस्ति न चेदिहावेदी-
न्महति विनष्टिः” “If ye realise It here, ye have an enduring foundation in truth, but if ye dont realise it here, great ruination is sure to befall you.” It was from this, that India took warning and found out the secret of an eternal life, while many a proud nation in history struck their impudent heads against the inevitable decree of matter and died.

The question may arise here as to what should we say of religious doctrines and cults that do not soar high enough to recognise the pure Advaitism of the Vedas as their basis,—should we not still include them within the purview of the Spiritual, as we generally do? The reply of Advaitism is that these dispensations surely mix up Matter and Spirit in their conceptions, but they have got to minister to man in a stage of development where symbols cannot be fully dispensed with, but inasmuch as the symbolic conception of matter by which they seek to replace its rigid reality for ordinary consciousness makes for true spirituality in the end, the term spirituality is ordinarily used to cover this spiritualising process as well as the ultimate goal. But strictly speaking, the spirituality of the temples and churches is spirituality by sufferance. True spirituality knows no faltering or back-sliding, for it is not a process but a consummation when salvation yields itself to you like the fruit Amlak, as the sages say, on the palm of your hand, when by the infinite sweetness of love and bliss all symbols are consumed, so to speak, and when the sun of consciousness absorbs into its infinite effulgence all subject-object relations. Just think what unspeakable fearlessness and strength pulsate through our minds, when we strive even by words to form an idea, however inadequate, of that Spirituality!

For has it not been said of the Spiritual: **यदाद्यैवैष एतस्मिन्नुदरमन्तरं कुरुते अथ तस्य मयं भवति**, “Whenever even by the breadth of hair one thinks himself different from It, fear overtakes him.” Everything that limits is a source of fear, for you know not how again it may deprive you, and even that love which still leaves a duality to be resolved makes you a prey to expectation and therefore to fear. Stand therefore on the strength and glory of the Self and renounce all expectation and begging, for such renunciation only is the stronghold of fearlessness, while all the

world is sicklied over with the pale cast of fear.

It is such a doctrine of the Spiritual that India has got to rally round to become self-conscious,—to rise equal to the mission that she has to fulfil in this world.

THE HYMN OF CREATION.

(Rig-Veda : 10th Mandala, 129).

A Translation by the Swami Vivekananda.

Existence was not then, nor non-existence,
The world was not, the sky beyond was neither,
What covered the mist? Of whom was that?
What was in the depths of darkness thick?

Death was not then, nor immortality,
The night was neither separate from day,
But motionless did *That* vibrate
Alone, with Its own glory one,—
Beyond that, nothing did exist.

At first in darkness hidden darkness lay,
Undistinguished as one mass of water,
Then *That* which lay in void thus covered
A glory did put forth by *Tupah*!

First Desire rose, the primal seed of mind,
(The sages have seen all this in their hearts
Sifting existence from non-existence.)
Its rays above, below and sideways spread.

Creative then became the glory,
With self-sustaining principle below,
And Creative Energy above.

Who knew the way? Who there declared
Whence this arose? projection whence?
For after this projection came the Gods,
Who therefore knew indeed, came out this whence?

This projection whence arose,
Whether held or whether not,
He the ruler in the supreme sky of this,
He, Oh Sharman! knows, or knows not

He perchance!

THE HEGELIAN ABSOLUTE.

GEORG Wilhelm Friedrich Hegel (1770-1831) exerts by his system of philosophy no inconsiderable influence on European thought and no wonder that his influence has found its way into some intellectual coteries among educated Indians. It is claimed that his system involves in many respects a close approach to the philosophy of the Vedānta and it is contended that his conclusions while bearing close resemblance to those of qualified monism like that of Ramanujacharya work out by a wonderful dialectic a reconciliation between this phase of Indian thought and the pure Advaitism of Sankara.

We do not propose here to examine into the details of the Hegelian system. We simply mean to touch upon and consider the essential feature of that system so as to be able to form a verdict upon the claims, which are stated above to be generally advanced on its behalf.

Before we undertake to compare a European system of thought with an Indian, it is necessary that we should enquire, like Bacon, into the sort of organon or instrument which the propounder of each system manipulated while working it out. Generally speaking, intellect is invariably the instrument we have to use in building up a system of philosophy, but in the case of our Vedāntic systems, this statement must have to be taken with a qualification; for here in these Vedāntic systems, intellect is invariably found to play the part of a secondary instrument. Not that its scope, force or freedom is thereby prejudicially affected in any way, for still, we find, it exerts itself always to its very utmost limits, but that here in all its workings and achievements, it has got to pay peculiar homage to a higher instrument of knowledge, which, for want of a better equivalent in English, we may term inspiration, direct intuition or direct illumination. This higher instrument, be it understood, is not a subterfuge of irrational mysticism. Everybody is welcome to learn to use it and Patanjali in his system of Yoga, has quite in a scientific style described a process of Sanjama (अवमेक्य संयमः) by which any sincere aspirant after truth may acquire the use of this higher

instrument and enter into the region beyond intellect. We must also remember that this higher instrument of inspiration does not contradict reason or intellect, but rather carries up its conclusions to a higher synthesis or deeper analysis as the case may be. In fact, the higher and the lower instruments of knowledge do but fulfil each other. Owing to this recognition of a higher instrument, the Vedāntic systems accept a third kind of proof which is called Śabda (शब्द), besides inference and experience (अनुमान and प्रत्यक्ष), for in Śabda, or the Vedic Scriptures, the discoveries of this higher instrument of thought are all recorded.

Now we know that in the European systems of thought, there is no higher instrument of knowledge than intellect. And just as a man can never over-reach his own shadow, intellect can never transcend its own limitations. For example, it is a sort of constitutional necessity for intellect to have to *know* by relating a subject to an object. By no end of somersaults, can it transcend this subject-object relation in its activities. It is only beyond the intellect—in what Patanjali calls Samādhi—can the subject and the object be made to coalesce completely into each other, so that consciousness absorbs and transcends their duality in a proper sense.

But Hegel through his intellect could deal only with the intellect. However, with an intellectual inwardness seldom met with even in philosophers he made a thorough survey of the intellectual operations. As a necessary result, he discovered to his great credit that the unity of consciousness reigns supreme even in all the variety, contrariness and contradictoriness of intellectual products and holds all these together in its own peculiar solvency which reduces the world of objects into an endless system of relations existing in and for consciousness itself. But the corner-stone of his philosophy is his analysis of self-consciousness, for herein he found what he termed the Absolute and the self-objectifying principle in consciousness by means of which it puts forth out of itself an objective world. Consciousness involves in itself the duality of the subjective and the objective and at the same time while holding this duality before itself, it transcends the same and returns to itself or its unity. This self-realising consciousness through self-evolved

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But after all, Hegel is only studying the intellectual consciousness, that is to say, consciousness as functioning in the form of intellect in the realm we call intellectual. Here in this realm, consciousness is sure to be found intellectually conditioned and that which thus conditions it is still the Maya of the Vedantist operating from beyond the intellect. The consciousness as Hegel found it, the consciousness which has to realise and return to itself through the self-evolved duality of a self and not-self, is not the Absolute Consciousness of the Vedanta but a super-imposition on it by Maya. It is a misnomer to call this superimposed consciousness the Absolute, simply because its nature unceasingly suggests the possibility of, though never itself fully effecting, the transcending of the subject-object relation. Really speaking, Hegel succeeded in discovering in the highest operations of the intellect the constant clear suggestion of a universalised self-consciousness out of which the duality of the subjective and the objective has evolved. This universalised self-consciousness is the Mahatattva of the Vedanta and we know that it is also conditioned by Maya to evolve the universe of mind and matter. But still we must all admire the power of intellectual introspection in a man like Hegel.

The consciousness as conditioned by Maya cannot yield us through analysis the very highest principles of conduct in life, both individual and collective, and hence the taint of secularism which mars the ideals of spiritual progress as expounded by Hegelian thinkers and hence also the absence of the Vedantic note of renunciation in the doctrines of this school.

In conclusion, therefore, we must say that it is silly and idle for our educated countrymen to bring forward the Hegelian system and set it up as, in any sense, a mediator or model over Vedantic systems where speculation by virtue of the data supplied by a higher instrument of knowledge, has before it a larger and sublimer field to traverse than any European system in modern times can expect to have even glimpses of.

ON THE CONNING TOWER.

IT is curious to find how our motto: "Arise, awake and stop not till the goal is reached," —is being adopted by people who have quite a different meaning of their own to read into it. Why, the other day only, it was reported that an anarchist leaflet appeared in public with the words of this motto blazoned forth on the top! No wonder that all this political feverishness that would fain drag India down into the cockpit of political scuffles, would show such scant courtesy for this wonderful motto of Swami Vivekananda who fought valiantly all his life against such westernising of the Indian outlook! Even the Swami's worshipful attitude towards Mother India and his stirring appeal to his countrymen to lay at her feet their manhood, learning and unstinted service are all misinterpreted by these political neophytes and grotesquely tagged on to their own favourite political aspirations. It is a pity that the modern political craze has deluded them into believing that a people have no right or competency to live in this world unless they make of their country a pugnacious political gamecock!

In our next number,* to be specially devoted to the memory of the Swami's life and teachings, we propose to discuss his views on the Indian problem.

We have spoken above of the tendency to westernise the Indian outlook. It is grievous indeed to find how much of the contemporary thought in India to-day is under the complete sway of this evil tendency and almost the whole of what is called the educated community in India has unconsciously put itself under its spell. We say unconsciously, because this pernicious tendency creeps into our minds as a matter of course along with all the good and bad stuff with which we give Western culture quite a free hand in loading them, and when this tendency has rooted itself into the very texture of our thoughts, how will doubt arise as to its sinister nature? Now let us see what exactly this tendency to westernise the Indian outlook means. The Indian outlook is, of course, the viewpoint of collective life in India, where the problem

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for all becomes the problem for each and we think of India, its welfare, its future—as a whole. Now we owe it to Western culture to admit that it has revived this sentiment for collective life in India on an extensive scale such as we find nowhere in past history. This sentiment now permeates the thoughts and activities of our educated countrymen and behind whatever they think and do, the Indian outlook is found to stand as the inevitable perspective. But because this sentiment for collective life has been revived and replenished in India in modern times by Western education, it has contracted a very strong tendency to run into political lines. In the West, people would not even admit that there can be any outlook on the collective life in any country except it be political. They cannot even imagine how there can be any scheme of collective life in which politics does not form the essential or the regulative principle. Now this peculiar Western view about collective life naturally establishes itself in the mind of everybody who owes to the West his education and enlightenment, and to him, therefore, the Indian outlook must assume the political colour and complexion. As a necessary result, educated people in India generally believe that Indian life to be collective must have to become political and must have some political status to start with. This is what is called the westernising of the Indian outlook. Against such a trend of thought, Swami Vivekananda in his lectures from Colombo to Almora sounded, again and again, a clear, distinct warning. His idea was that the outlook on the Indian collective life should be spiritual and not political, because the fabric of that life is to be based and reared on the spiritual mission that India has got to fulfil in this world. It is this spiritual mission alone and not any political ideal that should infuse into every Indian soul an enthusiasm for collective life. It is this spiritual mission of India that is bound to weld together all the different religious communities in the land into the unity of a collective life, for every community has its contribution to make to the fulfilment of this mission and because the harmony of their collective life as realised in this Indian federation will be as an object-lesson of the great truth which Ramakrishna Paramahansa illustrated by his life,—the truth, namely, that all the various religions are but so many different

paths that lead to the same goal of Spirituality.

In this connection, a paper read by Sayyad Wazeer Hassan, Secretary All-India Muslim League, under the auspices of the London Indian Association at Caxton Hall, raises some important issues. Like many a writer in contemporary periodical literature, he suggests that the pursuit of the common political welfare of the common mother-country India should supply the bond of union between the Hindus and Mahommedans of this land, this union, according to his special proposal, being “not of individuals, but of communities—a political entity on federal lines as unique in constitution as our circumstances.” Such a loud bid for a political unity in India is, as we have said above, quite natural in every one in whose veins courses the wine of Western enlightenment. But do you dive deep into the essential nature of a Hindu and a Mahommedan, deep beyond the superficial veneer of Western culture? Is not religion the formative, the determinative, the supreme principle in the life and circumstances of a Hindu or a Mahommedan? If that be so, where else would you go, to what exotic, borrowed, third-hand material of a political sentiment, for the cementing principle in the union of Hindus with Mahommedans? If you want that union to be real and lasting, you have to unite them in the supreme interest of religion. The true secret of union must be found out from within the inmost depths of their nature, depths from which the life and history of the two communities have proceeded. Woe unto both, if the *rakhi* thread which is to bind them in daily fellowship has to be imported from some factory in Kamascatka! The political bond of union between the Hindu and the Muslim was by history weighed in the balance and found wanting. It can but be a temporary bond, for it does not unite the real Hindu with the real Mahommedan, but forms only a coalition of secondary interests.

When Ramakrishna Paramahansa got himself initiated by an Islamic saint into one of the deepest phases of Mahommedanism and practised that with his usual wholehearted devotion, till he realised the vision of the great Allah, a very great fact was taking birth into this world and in that fact lay in a nutshell the solution of the Hindu-Mahommedan problem. We are blind and do not give facts the

value that is their due. Ramakrishna Paramahansa has proved it beyond doubt that India is one, because in spite of all the seething differences in cult and creed, India's religion is one and that oneness is India's message to the world and to deliver this message by practice as well as profession is that God-appointed mission to which she owes the new lease of life that is bound to be hers in modern times.

GLEANINGS

How extraordinary it is that we have not yet realised that conceivability is not the limit of possibility—that the true opposite of belief in a theory or fact is not unbelief, but doubt, uncertainty, suspension of judgment.—Sir William Crookes, the newly-elected president, at the annual dinner of the Royal Society.

* * *

But oars alone can ne'er prevail
To reach the distant coast;
The breath of heaven must swell the sail,
Or all the toil is lost.—Cowper.

* * *

Life a right shadow is,
For if it long appear,
Then it is spent and death's long night draws near !
Shadows are moving, light,
And is their aught as moving as is this ?
When it is most in sight,
It steals away, and none can tell how, where,
So near our cradles to our coffins are.
—William Drummond.

* * *

I can understand how pain is silenced by thought, I know this by experience. Whenever I have an attack of pain, I put myself in the attitude of non-resistance and welcome it as a friend. I think at once, that it is good, very good ; that it is a sign of activity for the establishment of harmony : so the more pain the better. It is an agreement with the adversary. According to the law of agreement the pain subsides. Oh ! yes, all pain is a blessing.
—Tolstoi.

* * *

Thrice happy are those to whom a great sorrow has given clearer insight. On the summits, where life absorbs the soul—upon the heights we see that every act and every thought are infallibly bound up with something great and immortal.—Maeterlinck.

REVIEWS.

Notes of Some Wanderings with the Swami Vivekananda. By Sister Nivedita of Ramakrishna-Vivekananda. Edited by the Swami Saradananda. Size 7½ by 5½ inches. Pp. 166. Bound in stiff cover with gilt letters. Price Re. 1-4 as. To be had of the Manager, Prabuddha Bharata.

It is with real joy that we welcome the appearance in book form of the "Notes of Some Wanderings with the Swami Vivekananda" by the late distinguished Sister Nivedita. The "Notes" had previously been printed serially in the "Brahmavadin" and after her demise, the editor has brought out this present publication having rectified a few minor inaccuracies regarding facts that had crept into them. The value of the book is greatly enhanced also by his making out chapter headings and a short synopsis of the contents of each chapter. There are two beautiful pictures, one of Swami Vivekananda and the other of the Sister Nivedita.

It is true that the Sister's writings need no introduction. She has gained so wide a popularity that her name, of itself, lends weight and interest to whatever she wrote. What a mighty grasp of ideas she possessed ! What a singular manner of statement was hers !

In her was fulfilled the blessings of her Guru, printed in the book in the fac-simile of Swamiji's writing, which we reproduce below :—

"The Mother's heart, the hero's will,
The sweetness of the Southern breeze,
The sacred charm and strength that dwell
On Aryan altars, flaming, free ;
All these be yours, and many more,
No ancient soul could dream before—
Be thou to India's future son
The mistress, servant, friend in one.

With the blessings of
(Sd.) Vivekananda.

In this present work, it is seen how excellent a witness the Sister was of her Guru's words and thoughts. She has written most graphically and yet epigrammatically, presenting the reader with a true character-picture of the Swami Vivekananda as he is seen in the company of his Eastern and Western disciples, training, teaching and travelling,

and under many and varied conditions of temperament and scene.

The book opens with the narrative of the Sister's first experiences with the Swami in India, when she, together with Mrs. Ole Bull and Miss Josephine McLeod, lived in the old house on the newly-bought grounds of the Belur Math, where the Swami often visited the party. One sees how the former introduced the subject of Hinduism to his Western followers, how he trained them to study India both philosophically and historically and to acquire the religious insight of his land, and how he did all in his power to cement successfully the ties of loving friendship and respect between his Gurubhais and his Eastern and Western followers.

Later the scene shifts to Almora and still later to Kashmir. At the former place, according to her own story, the Sister passed through a state of much mental and spiritual confusion, owing to her difficulty of ridding herself of Western preconceptions. In the end, what was almost an intellectual and temperamental conflict between herself and her Master, resulted in a true understanding and an increased sense of discipleship on her part. This "confession" has a distinctively high personal and philosophical interest and reveals the greatness of the Sister as well as of the Swami himself.

Both in Almora and in Kashmir the Sister in recording the Swami's own statements has depicted him as a great patriot, scholar and religious teacher. One sees in this book bright glimpses of the yet unrecorded phases of the private life of the Swami Vivekananda. He can quote history as well as Scripture, poetry as well as philosophy, and interpret and throw new light on them and every subject he handled; and as he passes before the imagination of the interested reader, he is recognised as an altogether paramount personality. It is the Sister's unique manner of treatment and depicting that makes her Master stand forth in this broad and luminous perspective.

The "Notes on Some Wanderings with the Swami Vivekananda" is essentially a most instructive and absorbing book, full of masterly interpretations of Hinduism and of his own ideals and teachings by the Swami himself. One gathers from it how the Sister Nivedita was trained in the days

of her discipleship and discovers the source of her monumental information and defence of Indian culture. It is a book filled with spirit and with insight, and one which deserves to be widely studied not only by all followers of the Swami or lovers of his country but by every one who seeks to know of the Truth and Higher Realities from various view-points.

The Mystery of God and the Universe, or The Philosophy of the Abstract and the Concrete. By Mr. Prabhu Lal, of His Highness the Nizam's Service. Size 8½ by 5½ inches. Pp. 100. To be had of the Manager, Prabuddha Bharata Office. Price 10 as.

This philosophical treatise is divided, besides the Introduction, into six chapters of profoundly thoughtful matter dealing with, (i) The Mystery and Its Solution, (ii) Ways to Realisation, (iii) What is True Renunciation, (iv) The Ethics of the Vedanta, (v) The So-called Hindu Idolatry and Polytheism, (vi) Appeal for Religious Harmony and Concord. The author has handled the various intricate ideas and truths of Hindu religion and philosophy with rare ability and has enlarged and commented upon them in a masterly way. The book deals elaborately with the psychology of Bhakti and Jnana, and harmonises the teachings of the Dualistic and non-Dualistic schools by explaining the former from the standpoint of the latter. The solution of the mystery of God and the Universe, as the author says, is the finding out of the fact that there is the Absolute alone which is the only Reality and what is perceived by the senses is a mere illusion due to our ignorance of that Reality, but this can be destroyed by the knowledge of the One Absolute Existence. An active sympathy for all religious ideas, while at the same time interpreting these in their highest form, is a distinctive feature of this work. It aims at reconciliation of opposing views, at the practical realisation of God-vision in service and at the inclusion of all forms of religious and mystic experience. The definition of the personal God and Image-worship is highly instructive. Pervading the book is the exposition of the Advaitavada. There are several quotations from the recently published "Life of the Swami Vivekananda by His Eastern and Western Disciples" from the Advaita Ashrama,

Mayavati, Almora. This book is appropriately dedicated to the sacred memory of the Swami Vivekananda whose writings and utterances have mostly inspired the thoughts of the writer, his ever-loving disciple and admirer, in token of his deep reverence for him as one of the greatest modern teachers of the Vedanta. Our best thanks are due to the author for his having kindly promised to devote the whole of the sale-proceeds of the publication equally towards the much-needed support of the three charitable medical institutions of the Ramakrishna Mission, namely, the Mayavati Charitable Dispensary and Hospital and the Sevashramas at Brindavan and Allahabad.

The Adhyatma Ramayana or the Esoteric Ramayana translated into English by Rai Bahadur Lala Baij Nath, B. A., Retired Judge, U. P. Published by the Panini Office, Allahabad. Size 9½ by 6 in. Pp. v.-227. Price Rs. 3.

In the recently published book the learned author has interpreted to English readers the beautiful dialogue on the Divine nature of Rama, between Siva and Parvati, as told in the Brahmamda Purana.

The volume is divided like that of Balmiki's Ramayana into seven kandas or books, namely the Balakanda, the Ayodhya, the Aranya, the Kishkindha, the Sundara, the Yuddha and the Uttara. It consists of 64 chapters and 4200 verses.

One who reads this heart-stirring work can not but appreciate its charming eloquence, treasure of emotional tenderness and simplicity, its clear statements of the Vedanta philosophy combining the path of devotion with that of knowledge. It tells a story of deep interest which never flags for a moment. It is full of variety, now picturesque, now pathetic, while passages showing depths of feeling and knowledge occur again and again.

Of the faithfulness of the rendering of the Sanskrit text we need scarcely speak, the character of the author's other translations is a sufficient guarantee on this point. The work before us bears witness to most painstaking industry in this direction. In order to make the text clear the author has added important notes explaining the difficult and technical doctrines of the Vedanta and he has also given notes comparing the Adhyatma with the Valmiki where necessary.

The 12th Annual Report of the Ramakrishna Mission Sevashrama, Kankhal.

We have received the 12th Annual Report, January to December 1912, of the Ramakrishna Mission Sevashrama, Kankhal, Hardwar, from which we glean some of the more salient points.

When under the inspiration and auspices of Swami Vivekananda, relief work was first started in Kankhal in June, 1901, medical relief was given during the first eighteen months to 1054 patients, indoor and outdoor taken together. In 1912, the year under review, this total number came up to 9388 patients. This shows how the work is growing fast in dimensions and usefulness. The contributions received from the public during all the years up to December, 1912, totalled Rs. 36312-4-9, the working balance in hand after expenditure on the same date being Rs. 835-4-9.

Of the total number 9388 during 1912, 116 were indoor patients; there were 201 plague cases, 358 Phthisis cases, 231 cholera cases.

Relief is extended to all, irrespective of caste, creed or colour; thus in 1912, there were 14 Christians, 547 Mohommedan, 9 Jains, 2180 Sadhus, 1362 Brahmans, 840 Chamars, 230 Sweepers. Entries for native place in the register of patients include almost all the provinces of India.

The new Phthisis ward which was constructed at a cost of Rs. 6289-5-0 and which contains 12 beds, has been in working order from January 1913. This special Ward supplies a great want, and such special wards for cholera and other infectious diseases have become urgently needed. The general ward now existing being exclusively used by Sadhus, another general ward for poor and helpless lay people (who resort for treatment in large numbers) constitutes another pressing need. The Government is acquiring for the Sevashrama an adjoining plot of land to accommodate these three proposed wards and a strong appeal is made to all sympathisers to come forward with early contribution of funds so that the land after acquisition may not lie unused and vacant for want of money.

Another important point to which the attention of the generous public is drawn is the highly precarious nature of the funds on which the Sevashrama has to

depend for all the work of the institution from day to day. The average monthly subscription amounted only to Rs. 47 during 1912, whereas the monthly expenditure to be incurred during this year is estimated to be Rs. 379-9-6, taking into account the maintenance of the new Phthisis ward. Besides the balance of the last year, viz., Rs 835-4-7, it has to rely absolutely on the uncertain resources of occasional donations. Strong appeal is made to the public to place the finances on a stable basis.

It is announced that donations in the shape of endowments for the construction of wards, rooms, or parts therein or for the maintenance of special beds, in memory of relatives or friends, deceased or otherwise, are accepted, and the names of such friends or relatives will be kept inscribed in proper tablets.

All contributions, however small, may be sent to—

(1) Swami Brahmananda, President, The Math, Belur, P. O. (Howrah).

(2) Swami Kalyanananda, Ramakrishna Mission Sevashrama, Kankhal, P. O. (Saharanpur).

The Twelfth Annual Report of the Ramakrishna Home of Service, Benares.

THE objects of the Ramakrishna Mission Home of Service need no recapitulation here; its work has become known throughout India, and in its annual report one sees how from year to year the institution is growing both in amount and scope of service.

The Eleventh Anniversary Meeting held on the 16th Oct. 1912 was eminently successful. Mr. E. A. Molony I. C. S. Commissioner, Benares Division, presided, and distinguished citizens, including Europeans and Mahomedans, were present.

The period covered by the report extends over a year and a half from July 1911 to Dec. 1912. During the period the report shows an increase of 24 in the number of indoor hospital patients, the total number being 1152. The accommodation not being sufficient for such a large number, 55 of the patients had to be housed and treated in a separate branch house rented for the purpose. Many cases of infectious diseases had also to be sent away for want of special accommodation.

The total number of outdoor patients came up to 11,999 belonging chiefly to the native population of the locality. The report mentions also 454 cases of house-to-house relief of persons unwilling to come to the hospital and so nursed and treated at their homes, 179 cases of aged and invalid persons who were aided from the funds of the Home, 25 cases of relief from actual starvation the victims being found lying in the streets, and 232 cases of persons once in good circumstances and now reduced to destitution.

Owing to the rapidly increasing number of helpless persons seeking the hospitality and service of the Home the institution stands in urgent need of expansion for which substantial financial help is appealed for. Its immediate needs are:— (1) the construction of Infectious Wards for infectious cases which are now being sent away unrelieved. Eight acres of land, for this purpose have kindly been acquired by the Government for the Home which will shortly have to be purchased and built upon; (2) the establishment of a Permanent Refuge for housing the aged and invalid persons who when discharged from the Hospital have no place or person to go to. Temporary work of this nature is now being carried on in a rented house, but as the demand is daily increasing, it has become absolutely necessary to have a more permanent institution.

Hitherto the Home had to depend for its upkeep on the uncertain resources of voluntary contributions which, although, sufficient to yield a surplus formed into a nucleus reserve fund still leave its finances insecure. For the purpose of conferring financial stability on the Home, suggestion is made for contributions in the shape of endowment of special bed or beds. For the above-specified immediate needs funds are urgently required and all well-wishers of the institution are requested to see that the good and invaluable services which it is rendering to suffering humanity may not be arrested for want of financial help. All contributions, however small, may be sent to—

(1) the Bank of Bengal, Benares for credit to the Ramakrishna Home of Service, Benares City, or (2) the Honorary Assistant Secretary, Ramakrishna Home of Service, Benares City. or (3) to the President, Ramakrishna Mission, the Math, Belur P. O., Dt. Howrah, Bengal.

NEWS AND MISCELLANIES.

(COLLECTED AND CONDENSED FROM VARIOUS SOURCES)

THE Hon'ble Mr. P. C. Lyon after inspecting the relief work carried on by the Ramakrishna Mission in the Contai Subdivision of Midnapur kindly subscribed on the spot Rs. 50 from his own pocket towards the Mission Relief funds.

WE are glad to announce that a new Home of Service called the "Ramakrishna Sevashrama" has been started at Nawabpur in Dacca, Eastern Bengal, under the distinguished patronage of the Nawab of Dacca who has kindly placed a building and the sum of Rs. 200 at the disposal of the workers.

AT Palkonda in District Vizagapatam an association called "The Sri Ramakrishna Paramahansa Samaj" has been started four years back and has been doing excellent work since then. One chief item of its work is feeding the poor which is done once a week on Sunday when nearly 40 poor people are regularly fed. The members assemble every night to read and discuss the speeches and writings of Swami Vivekananda and other Swamis of the Ramakrishna Mission.

SWAMI Kalyanananda in charge of the Kankhal Ramakrishna Mission Sevashrama writes to say that in the month of November last there were 12 indoor patients in his hospital and there were 724 outdoor patients. A night school for *Chamar* boys has been started in the Sevashrama, while two orphans are being maintained and educated by the Ashrama during the past two years. The donations and subscriptions received during November amounted to Rs. 237-1-0, which with the last month's balance and deducting disbursements (Rs. 195-6-3) during the month, leaves an amount of Rs. 1198-2-1 in hand.

An association called the "Ramakrishna-Vivekananda Vedanta Sangham" has been started at Sivaganga in the District of Ramnad, being located for the present in a temporary building. The Sangham holds reading classes every evening and has also arranged for weekly lectures every Sunday

in Tamil on subjects relating to Vedanta. Besides, on every Saturday night and on Ekadasi nights, the Association meets to sing Bhajans. It has already set up a library for itself with 200 useful books to start with and its members on special festive occasions, such as the recent *dipavali* there, make house to house collections to add to the funds of the association. We congratulate the members on the enthusiastic inception of their work and heartily wish it every success.

THE latest report of the flood-relief work of the Ramakrishna Mission declares that out of the four circles into which the Bhagabanpur Thana has been divided by the Government for facility of relief operations, Nos. I and III have been placed in charge of the Mission. It is calculated that the total amount of rice distributed during the month under review from all the centres in both the Contai and Tumluk Subdivisions amounted to about 863 mds. at the rate of $\frac{1}{4}$ sr. per head per diem. The medical relief opened by the Mission at Bhagabanpur and Naraindari is proving very successful. Cold and disease are vying with each other to aggravate the distress of the flood-stricken people and the Mission strongly appeals for old warm clothings and linen to be sent to its headquarters for the distressed people.

A Government Press Communique on the floods in Midnapur, Bengal, in describing the Hon'ble Mr. Lyon's tour in the affected areas says, among other things:—Among the four or five relief parties at work in the area, Mr. Lyon was only able to inspect the work of the Central Relief Organisation Party, whose head quarters are at Kalinagar, and the Ramakrishna Mission at Bhagwanpur. A careful examination of that work, both at the centres and in the villages, shewed that it was excellently organised, and although the charity that these parties have distributed may in some few cases have been on somewhat too lavish a scale, it is certainly not now indiscriminate. In the light of the experience which has been gained, the work is being carried out in a methodical and business way and the public who have supplied these organisations with funds may rest assured that they have been expended to advantage.

SIR William Crookes was on the 1st Dec. 1913 elected President of the Royal Society, London, for the coming year, and presided at the Society's dinner in the evening.

THE committee of management of the Hindu University Society announce that the grand total on the receipt side of their funds amounted on the 7th Dec. to Rs. 42,387.20 of which Rs. 25,922.92 has been actually received.

A species of white ant has attacked the country home of an Indian farmer, and in a short time has eaten away many of the sills and the floor of the house. These ants, according to the State entomologist, have no eyes, can live only in darkness and their food is wood. The entomologist also says that in many respects they resemble bees. They swarm and live in colonies.

ALUM is a sovereign remedy in cases of scorpion sting, says a correspondent to the 'Madras Mail.' "During my stay at Saidapet some years ago, my wife was sting on one of her toes by a large red scorpion. She suffered severe pain, perspiring profusely, rolling on the floor and groaning piteously. A little alum was dissolved in water, in the absence of lime-juice which would have been far more efficacious, to the consistency of a paste, and with this the toe was well coated and a piece of live charcoal held close to the toe until the paste was quite dry. As the process of drying proceeded the pain decreased, until in a few minutes it altogether disappeared."

THE following is an extract from the Westminster Gazette (Aug.):—

"Captain Petavel, the Organising Secretary of the Educational Colonies Association, has long been urging that the educational colony should furnish the solution to India's education problem; and at a meeting at the Indian Institute, Cromwell Road, last night, it was announced that the Indian Poet and Philosopher, Rabindranath Tagore has so far been convinced of the possibilities of the system that he has offered Captain Petavel his help if he will go to India to start an Educational Colony."

Captain Petavel himself describes his system of mass education to be one in which pupils trained in healthy 'colonies' would pay for all their necessities by the work they are taught to turn out in the various small industries.

PROFESSOR Lummer, the well-known physicist of Breslau, has rehabilitated a great French savant, and rediscovered a secret of Nature disputed for seventy years, by successfully liquefying carbon. Simultaneously he has brought science near to the actual natural process which has resulted in the production of diamonds. Professor Lummer has liquefied a carbon pencil in an arc lamp by superheating in a practical vacuum. He hopes now to construct a vessel capable of resisting 300 atmospheres, wherein he will be able to superheat carbon to liquefaction point (4,000 to 6,000 degrees), and then allow it slowly to cool off. The liquid droppings, crystallising as they fall, will, if the experiment succeeds, be natural diamonds. The liquefaction of carbon was asserted in 1849 by the French Desprez, whose conclusions were doubted and denied both by his own countrymen and by the German Professor Lehmann as late as 1895.

A Danish Engineer has invented an automatic soldier, which he claims will do away with most of the dangers of war for the Army employing his invention. It consists of a steel cylinder enclosed within another cylinder, which is embedded in the ground. Its fighting power is set in motion by means of wireless telegraphy, the inner cylinder rising to a height of about 5 ft. above the surface of the ground. At the same time an automatic gun fixed in the cylinder opens fire with 400 bullets in any required direction. The automatic soldiers may be brought in action by an officer at a distance of five miles from the line of defence. Further, it is pointed out that there is no danger of panic. It is claimed that a few hundreds of these steel warriors would suffice to defend a position against the most powerful infantry attack. To stop the murderous shower of bullets the enemy would have to destroy the steel cylinders one by one, which, of course in active warfare would be a most hazardous proceeding.

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्नोषत ।

Katha Upan. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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[Nos. 211 & 212

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA.

ON BHAKTI-YOGA.

FIRST LESSON.

Bhakti Yoga is the path of systematised devotion for the attainment of union with the Absolute. It is the easiest and surest path to religion or realisation.

Love to God is the one essential to be perfect in this path.

There are five stages of love.

First, Man wants help and has a little fear.

Second, When God is seen as Father.

Third, When God is seen as Mother. Then all women are looked upon as reflections of the Mother God. With the idea of Mother-God real love begins.

Fourth, Love for love's sake. Love for love's sake transcends all qualities.

Fifth, Love in Divine-union. It leads to oneness or super-consciousness.

God is both Personal and Impersonal as we are personal and impersonal.

Prayer and praise are the first means of growth. Repeating the names of God has wonderful power,

Mantram is a special word or sacred text or name of God chosen by the Guru for repetition and reflection by the disciple. The disciple must concentrate on a Personality for prayer and praise, and that is his Ishtam.

These words (Mantrams) are not sounds of words but God Himself, and we have them within us. Think of Him, speak of Him. No desire for the world! Buddha's Sermon on the Mount was "As thou thinkest, so art thou."

After attaining super-consciousness the Bhakta descends again to love and worship.

SECOND LESSON.

Pure love has no motive. It has nothing to gain.

After prayer and praise comes meditation. Then comes reflection on the name and on the Ishtam of the individual.

Pray that that manifestation which is our Father, our Mother, may cut our bonds.

Pray, "Take us by the hand as a father takes his son, and leave us not."

Pray, "I do not want wealth or beauty, this

world or another, but Thee, O God! Lord! I have become weary. O! take me by the hand, Lord, I take shelter with Thee. Make me Thy servant. Be Thou my refuge."

Pray, "Thou our Father, our Mother, our dearest Friend! Thou who bearest this universe, help us to bear the little burden of

this our life. Leave us not. Let us never be separated from Thee. Let us always dwell in Thee."

When love to God is revealed and is all, this world appears like a drop.

Pass from non-existence to existence, from darkness to light.

OCCASIONAL NOTES.

NO human standard will avail us, if we seek to measure that mighty force that came into our midst embodied in the miracle of Sri Ramakrishna's life, but have we even the insight to read aright the expression that it found for itself in the terms of modern thought and culture through the inspired life and activities of his chief disciple, Swami Vivekananda? The answer is in the negative.

We judge human achievements and events by applying a set of values with which our peculiar culture or mode of thought supplies us. World-teachers like Swami Vivekananda come into this world to change the course of human thought and culture and thereby to set up new values in the place of old ones. Therefore so long as the desired change is not wrought into our thought-life by their enduring influence and inspiration, at least to the extent of replacing our old values by new ones, we necessarily fail to appreciate properly the marvelous work and worth of these world-teachers. So how shall we properly understand the significance of Swami Vivekananda's life and teachings in the light of those very modes of thought which he sought to reform and rectify?

The impact of Western ideals on many existing, worn-out, blind habits of thought was responsible during the last century for the growth of a curious culture amongst us, hybrid

and inconsistent. This new culture—provided it is worth the name—bred up new values before our mind and generally speaking, they still linger there. This hybrid culture, for example, would look askance at monasticism and even it would not be difficult to find out in contemporary literature quite a ring of protest against it. When Swami Vivekananda as Narendranath Dutta renounced the world, he was regarded by many as having thrown away the sure chances of a brilliant career, useful to himself, to family and to society. When, again, he dedicated himself to his Master unreservedly unlike many a cultured religious enquirer who used to frequent the Dakshineswar Temple, his life was looked upon as having suffered a sad set-back in its promising course towards the redeeming influences of civilised thought and culture. Three decades have rolled by, but the values which prevailed then, still determine the judgments which the cultured people of to-day form in most cases. What wonder then that the true significance of the Swami's life and teachings would still elude the grasp of our thoughtful countrymen?

Western culture has its own standard for measuring elevation of thought and sentiment. This standard is superficial, for it never cares to trace the impulse behind high flights of thought and sentiment to depths beyond the intellect. For example, a man who on the

strength of a highly trained imagination can habitually dwell on lofty abstruse thoughts and sentiments would command the unquestioning allegiance of multitudes in the world of Western culture, no matter whether the real man in him has actually risen to the level of that spiritual excellence which those lofty thoughts and sentiments imply. This artificiality or lack of genuineness in the impulse which works behind thought and sentiment constitutes one of the besetting sins in the world of Western culture. The impulse in Wordsworth was genuine, but scores of imitators have flourished who with their imagination trained by his poetry would spin out as lofty sentiments. Western culture does not require of thinkers and poets a strict genuineness in their impulse, and unfortunately the new hybrid culture of which we were speaking above follows suit in this matter. It will weigh without a blush in the same scale a Swami Vivekananda and any successful lecturer on Hinduism and Vedanta, for do they not rise to the same dizzy heights of thought and sentiment?

There is a world of difference between a man of realisation and a man of soaring thought and sentiment. In India, we never before stood in need of being reminded of this important difference, for through the inherited culture of ages, we would recognise it as a matter of course. We are fallen now upon evil days, and any man or woman with exceptionally brilliant intellectual gifts would lead amidst hurrahs and huzzas big social or religious movements. The result has been what the Yankees call a hurrah's nest, a state of utmost confusion, that is to say. But people now would resent such a characterisation of their movements, for has not our present-day culture set up new values and have they not to be applied? Against all this, what a relieving contrast is set off by that notable incident in Swami Vivekananda's

early life, when he was beating about from one circle of religious adherents to another for a teacher of men who would assure him in so many plain, unequivocal words that he had verily seen the God he preached. This unswerving quest for the man of realisation is one of our proudest national characteristics and in the palmy days of yore, it was the man of realisation who used to lead in all the higher concerns of life in India. But values have changed now and a morbid faith in the omnipotence of intellectual reason is dissipating all our energies and sterilising the very springs of powerful impulses. And who cares to study what Swami Vivekananda typified and taught, so long as there is a goodly array of intellectual hair-splitters and sentimental sky-scalers all round the country?

The Swami used to point out that the fundamental disease that eats into the vitals of our race is weakness,—weakness all along the line. In the sphere of religion, the highest concern of human life, we find this disease to be the more deep-seated, and religious morbidity like the malarial poison has become endemic throughout the country. This morbidity, again, has favoured the growth of peculiar values, and peculiar notions about spiritual excellence and progress are found to be in vogue. Affectation is an intimate ally of chronic weakness in spiritual health and when such weakness becomes endemic, sentimental affectation usurps the throne of reality and people lose the capacity for distinguishing one from the other. Wish is father to the thought and even a confirmed spiritual weakling smitten by a strong desire for some exalted state, would almost unconsciously affect what he cannot attain to. By virtue of such half-unconscious affectation and the unfoldment in some cases of a few psychic powers, saints and *avatars* have been cropping up of late like the prophet's gourd all over the country! A high premium has been put upon successful affectation. Spiritual fervour

is confounded with oddities in demeanour and dress and spiritual exaltation with easy neurotic unhingement. In such a corrupt atmosphere, all standards of spiritual excellence are bound to become perverted, and real, healthy, strength-giving spirituality stands no chance of being widely appreciated.

What, therefore, generally disqualifies us from rising to a proper appreciation of the spiritual greatness of Swami Vivekananda is the morbid growth of peculiar values amongst us as referred to above. Did the Swami appear to be always in a fluid state of mind and body owing to the overflowing effusion of sentiment? No, he evinced rather a strong commonsense and mental equilibrium that would never forsake him in his ordinary course of life and conduct. Alas then, how can we claim for him constant spiritual communion? Had he an air of ponderous gravity that would never stoop to playful humour or pleantries? No, he would sometimes give himself up to these apparently without any restraint. Alas then, we cannot claim for him the holiness of a saint! Did he use to inflict upon himself all the privations that ascetics in India are supposed to undergo? No,—not at least during the latter period of his life. Then alas, we must look elsewhere for an embodiment of the spirit of renunciation! Such are the short-cuts to an estimate of spirituality which many people are found to mentally make and their judgments are vitiated evidently by wrong values growing out of a widespread morbidity in religious life.

So decidedly was the disciple dowered through life with the rarest capacity and the surest impulse for the highest Samadhi, that the Master implored his Divine Mother just to leave a thin film of Maya over Norendra's mind, for has he not got to do a lot of work for the world? What difference this transparent pellicle made in Norendra's case can

be best described in his own words quoted from one of his poems:

Be bold, and face

The Truth! Be one with it! Let visions cease;
Or, if you cannot, dream but nearing dreams,
Which are Eternal Love and Service Free.

During the days spent in blessed spiritual tutelage under his Master, the fire of a supreme longing for losing himself perfectly in the bliss of the highest Samadhi seized and consumed his whole being and in reply to a question from his Master he disclosed it, when how was he put out of countenance by being told that surely *he* should aim at a higher goal in life than that even! Again on that memorable day when his great longing for a while met with its fulfilment, the Master called him to himself and said that with himself would remain henceforth the key to his treasure-room of that highest experience, and he would have access thereto again when his work on earth would be finished. What meaning should we read into all these facts from the life of Swami Vivekananda? Time has not yet stolen them far away from our closest scrutiny; they are matters of contemporary history and their significance, as being private spiritual transactions between a disciple and his Guru of unimpeachable sincerity, can never be overlooked.

Swami Vivekananda represented a type of spiritual health and strength that is absolutely indispensable to the welfare and regeneration of our country. No affectation, no prudishness, no mystery-mongering, no namby-pamby, no fanaticism, no compromise with weaknesses that flesh is heir to, no twist of insincerity in thought, word or deed,—a type of character that is straightforward (**ऋजु**) to the very core of it,—in word, the heart in its integrity, undivided, pouring itself straight through the tongue,—in deed, all the energies flowing out without an oblique pull of motive towards self,—in feeling, the whole mind tending to lose itself in

its spontaneous rise and flow with no impulse left behind to turn these to some selfish account, and lastly in thought, the understanding making straight for Truth as if shot from a pistol, without any the slightest deflection in the interest of any tie or attachment. In such a type of character, the moral virtues, when deeply analysed, are found to imply one another, so that they make up a consistent whole and this again when followed up further towards its sources is discovered to be the self-projection on the plane of human conduct of a spirituality which simply consists in the fading away of manhood into divinity. In Swami Vivekananda this spirituality was typified, as *outwardly* embodied in a strong, healthy religious life moving through all the modern intricacies of thought and conduct, and as *inwardly* embodied in the constant absorption of the Human into the Divine, of the *Jiva* into the *Shiva*.

It has been alleged from some quarter that a disciple is prone to partiality when giving an account of his Master's life and in view of this, some allowance has to be made in accepting the interpretation of Swami Vivekananda's life as given by his Eastern and Western disciples. Granting that disciples are liable to the sort of weakness alleged—though that fact would reflect small credit on the intellectual training they receive from their Guru—what, we enquire, is the remedy? For our countrymen cannot afford to give up investigating fully into the Swami's life and his contributions to our age, for that would spell no small loss and calamity to our country. In these days when the spirit of research and enquiry into all our assets in the domain of thought and action seems to have been aroused on an extensive scale,—when even the obscurest versifier of the past has some chance of finding his contributions discussed and treasured by the present age,—does it behove our countrymen to forbear their own task in respect of such a great

leader of men and simply play the role of armchair critics when this task of making the fullest enquiry into the facts and factors of his life and career has been undertaken by a circle of his disciples?

Therefore we earnestly invite the educated public to an impartial enquiry. Partiality is not the exclusive fault of a disciple who speaks or writes on his Guru; it may very well imply a leaning at various angles. Party spirit, jealousy, self-pride, prejudice, are some of the subtle forces that may develop somewhere else stronger partiality against a man than the fact of discipleship may do in his favour. So every enquirer has at the very outset to guard against this fault. All available facts about Swami Vivekananda's life and work lie close at hand and it requires no antiquarian skill and diligence to collect them. In the light of these facts when collected, it will not be difficult, we hope, to interpret to ourselves his life and character and many hasty notions and wrong impressions about him are bound to be rectified. What is it then, that hinders us from a thorough study of Swami Vivekananda, a study from which we are sure to derive lasting benefit and inspiration? Is it because we apprehend that the life and teachings of a Sannyasin may have no bearing on the Indian problems that haunt and torment us from day to day? On the contrary, the spectacle of our countrymen ignoring the ideals and methods that Swami Vivekananda preached and toiling hard, but with ill-success, for the betterment and uplifting of the people, recalls the case of a man who, with his face turned away from the crystal stream that flows close by, digs and digs in vain at the soil for water to quench his thirst. And it is because the well-being and regeneration of India lie clearly through our proper appreciation of the Swami's life and mission, that we strongly appeal to all for the most ardent efforts to study and understand the same.

SWAMI VIVEKANANDA'S MESSAGE TO INDIA.

TUDENTS of what Swami Vivekananda has left us mainly in the form of his speeches may easily classify the same under two broad divisions, namely : his message to the world and his message to India. It is mainly again from the speeches delivered by him in India and published as "Lectures from Colombo to Almora" that his message to India stands out in bold relief.

It was in the fitness of things that in Swami Vivekananda a divine messenger was given to India in modern times. The Swami loved his country from his boyhood and it was a love such as only a heart like his, quite an ocean in its depth and sweep, was capable of. Such patriotism can never be the outcome of any training; it is inborn. Such perfect identification of self with country can be accounted for only when we understand how in the birth of a Vivekananda, the very soul of his country finds itself bodied forth. In the episode of such a life, the achievement, the promise, the hope and the mission of a whole country become reflected and epitomised, and Swami Vivekananda may well be said to have carried and embodied within himself from his birth the collective Indian consciousness. So it was really through Norendra, when sitting at his feet, that his Master got hold of the whole of India and through India the whole of mankind.

In his Master again, Norendra found the India of his heart interpreting herself. All his college study in history, all his participation in public life, had never conjured up in his mind a vision of India so real, so brilliant, so glorious as that which shone forth through his Master. Oh! here was India seated in all her glory, the Mother of religions. Here through this wonderful drama of his Master's life, she was recounting and generalising her

past experiences and achievements such as only and really counted with her through centuries and centuries of surface-waves on Time which we call history. Here India was recording in living, tangible, indelible characters her real history in the past and her destined role in the future. This vision smote Norendra's soul with the fire of prophecy and henceforth the consciousness grew in him that he had a message to bear to India and also to mankind on her behalf. And we all know how as the necessary outfit, the divine messenger obtained, along with his high commission, the highest and heartiest gift which Mother India makes to her son, the gift of the Vedic salvation.

The vision of India deepened in colour and expression before the mind of Swami Vivekananda through all the years of travel over his country and the impulse to serve and worship her deepened as well. During these travels as an itinerant monk, the sights of distress, misery and ignorance tapped the deepest springs in his heart of love and sympathy for the Indian masses and the realisation of God as manifested in his fellow-creatures came to him with a force that spurred on the mightiest impulses for service. Oh! for a proper opening to be vouchsafed to him now that he might set to work for his beloved people. His whole soul was burning with anguish and impatience when he received the call to go over to the West. And in one of his speeches at Madras after his first return from the West, after defining in those ever-memorable words his own ideal of patriotism, he declared : "I did not go to America, as most of you know, for the Parliament of Religions, but this demon of a feeling was in me and within my soul. I travelled twelve years all over India, finding no

way to work for my countrymen, and that is why I went to America."

We have seen above that the very first step in this great preparation of one who was to be the truest messenger from on High to his country was a direct acquaintance with and acquisition of the spirituality and wisdom which India stands for in this world and which define and interpret her mission and life-history. The second step was a wonderful widening of the heart and quickening of the noblest impulses, and the third step would be a clear understanding and discrimination of the methods, the ways and means. This last step Swami Vivekananda was enabled to take through his direct experience of the world, its many nations and their peculiarities of thought and action.

So after all this thorough preparation, when on the 15th of January 1897, Swami Vivekananda landed in Colombo and stood before his countrymen, the hero of the Chicago Parliament and the greatest modern prophet from India to the world outside, the time was full when his message to his country was to be unburdened. And in speech after speech, informed with nothing short of divine inspiration and unparalleled in their depth and earnestness of thought and expression, the message went forth from that "orator by divine right," ringing clear and straight to the dormant hearts of his countrymen. Let us now briefly describe this message.

In his reply to the address given him in Calcutta, the Swami points out that the advent of Sri Ramakrishna Paramahansa into this world happened just in time to avert a great danger to his country, even the danger of annihilation. He said: "Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other lines. With us religion is the only ground along which we can move. The Englishman can understand religion even through politics. Perhaps the American

can understand religion even through social reforms. But the Hindu can understand even politics when it is given through religion; sociology must come through religion, everything must come through religion. For that is the theme, the rest are the variations in the national life-music. And that was in danger. It seemed that we were going to change this theme in our national life, that we were going to exchange the backbone of our existence, as it were, that we were trying to replace a spiritual by a political backbone. And if we could have succeeded, the result would have been annihilation. But it was not to be. So this power became manifest." This was the groundwork of faith on which the Swami's message took its stand. It was not a proposal or theory put forward for favour of his country's acceptance. It was verily a question of life and death for his country whether it should accept or not his message; and he knew in his heart that his message was bound to be accepted one day, for was that not a part of the same divine economy by which such a tremendous manifestation of power as we find in his Master was effected to grant his country a new lease of life?

The central idea in his message is that there is a fundamental difference between India and other countries and that this difference must have to be first understood and recognised in its fullest significance, before any Indian problem can be viewed by us in its true perspective. The Swamiji was never tired of pointing out this difference in a thousand and one different ways of expression and almost in every lecture it was re-iterated. To avoid multiplying quotations, let us try to explain this central idea as expressed in the passage we have cited from his reply to the Calcutta Address.

Here in this quotation, religion is called the backbone of our existence. The backbone is the main support in the bodily structure of every vertebrate, from which all other organs

and limbs are supported and energised. So in the Indian collective life, religion is the source and support of all the other human concerns and activities. Religion here means the practice of the Indian Spiritual Ideal, so all-inclusive and synthetic in its scope and so transcendental in its depth. It is the mission of India in this world to cultivate, preserve and diffuse this Spiritual Ideal. This is the supreme end of our collective existence, and all other ends in that life bear to this supreme end, as we have said before, the relation of limbs to the backbone in physical structure, that is to say, they grow out of it, are energised by it and are ultimately conducive to it. Let us illustrate this.

Take politics; and we have the statement of Swamiji that "the Hindu can understand even politics when it is given through religion." Can we accept politics to be a department of our collective life and activity? Yes, provided, in the first place, it grows out of our collective pursuit of the spiritual mission as defined above. In the earliest Vedic ages, this was exactly the case and the kingly or Kshatriya class grew out of the necessity of protecting the religious pursuits. The ancient lawgivers also attached this kind of significance to the political State. But with the inevitable increase of power, the Kshatriyas would tend to outdo their legitimate functions to the detriment of the spiritual economy of the Aryan society. As a result, we find in those ancient times that society had to tackle again and again the hard problem of curbing the Kshatriya power, till in the Kurukshetra a sad destruction of the ancient Kshatriya classes took place. After that mighty milestone in Indian history, amidst incessant political confusion everywhere, the tendency to make the collective life in the country as much independent of the functions of a political State as possible, began to grow, and as an outcome of this tendency, the wonderful economy of village communities became prevalent throughout

India. Since then, the ancient race has been silently pursuing the even tenour of their life and mission behind all the huge political events that shook the country from one end to the other. Big empires and kingdoms have heaved up their proud heads and then toppled down, conquering legions have thundered past by, but the Indian village-folks have noiselessly preserved on, although amidst a steady decline of their material prosperity, that spiritual scheme of life and civilisation which the makers of Vedic India transmitted to posterity. Centuries of such independent pursuit of their spiritual mission, have created in the race a wonderful capacity for self-reliance and self-adaptability.

But with the advent of the British rule and Western culture, a new order of things has been introducing itself. Village life all over India is being shattered to pieces and old ideals and methods of life are fast disappearing. The classes having cut themselves adrift from their ancient moorings in the village life, and the masses consequently being thrown back upon their own moral and intellectual resources and economic makeshifts, a terrible disorganisation in collective life has ensued. To this festering disorganisation are due many of those sufferings of our people which are generally put forward as our political grievances. Western culture again has set up amongst educated men an imitation of Western political pursuits, and a political outlook for collective life has been created before their mind's eye. Needless to say that these political pursuits and views are antagonistic to the Spiritual Ideal which we have got to realise through our collective life, for they are fruitlessly diverting our energies. As we have said before, politics to be such as we can accept as a department of our collective activity must have to grow out of the necessities of our collective spiritual pursuits. Our present-day political activities do not satisfy this condition. Why should we fret and fume and pine away for self-

government of this type or that? The spiritual mission of India on the basis of which we have got to rebuild our collective life does not involve as a *necessary* factor either the cherishing in our mind or fulfilling any such political ambition. Does it not quite suffice for all the essential purposes of the collective life we have got to build up, if the political State now established in the country so administers its affairs that the pursuit of our collective life and ideal is not hampered in any way? And does it not quite suffice for our purpose if the privilege of such political co-operation is not denied to us by the State as would render it possible for safeguards being put against such obstruction or hampering? Scarcely any political State established in our country during the foregoing centuries of political confusion pledged itself to a policy of religious neutrality in the way that the present one does, and this fact appears to be of the utmost value when we remember that in the present age we have to work out collectively a harmony of all the prevalent religions in the country on a practical workable basis. Besides this, the advent of a Western nation as political administrators in the country has been instrumental, within a short period and on a scale otherwise impossible, in opening our eyes to new scientific methods and facilities for organising a collective life,—the pressing task that lies before us, though a singular one in respect of its spiritual end and motive force.

The place of politics in the collective life that we are called upon to organise in the present age has been dealt with at some length, because it is the pursuit of politics specially from which Swami Vivekananda sought to call away his countrymen. With him it was not certainly a case of calling the grapes sour; he knew fully well how the part that politics plays in the life of Western nations is of paramount importance. But

India is India; you cannot alter now the whole course of her life-history,—neither the trend of her thought and culture for centuries, nor the divine mission on which she hinged her social fabric thousands of years ago. So if we want to save our energies from utter waste, if we want to protect and deepen all our new-born enthusiasm for collective and organised activity, if we want in fact to avert ultimately the death that surely lies through our infatuated imitation of Western processes of collective life, we must at once cry halt in our frenzied march towards political aims and set seriously to work with the spiritual mission of India as our basis.

Like politics, social reform must also grow out of the necessities of our collective pursuit of the spiritual end. Reforms in a society to be useful and salutary must follow lines along which that society has evolved from the beginning. Setting aside the catchwords and prepossessions derived from Western sociology, if we study with patience and with an open mind the evolution of society in ancient India, we are sure to find social customs gradually evolving out of the demands and necessities of Vedic religious pursuits, and social distinctions set up and based on the comparative subserviency of individuals or classes to the collective spiritual end. If we want to make the same principle operative now, in order that progressive changes in society may be worked out, we must first set society in motion towards the collective spiritual end, in other words, we must collectively move towards this spiritual end. This is what Swamiji meant when he said that "Sociology must come through religion." In the same way, "Everything must come through religion"; for all the wheels in a factory have the chance of moving and doing their work, only if the prime mover is first set in motion. So if collective life in India begins to grow on the basis of her spiritual end and mission, social reform, industrial reform,

economic reform,—progress in every department that is to say—are bound to proceed on healthy lines and along their proper orbit.

But the growth of a collective life in India on the spiritual basis implies, first of all, a harmony worked out among the different religions, and such harmonisation or unification the Swamiji in his lecture on "The Future of India" calls "the first plank in the making of a future India." Mere intellectual recognition of unity in the different creeds would never supply the cementing force in this great initial step in the work of building up a collective life in India; we must have some supreme practical demonstration of this unity-in-difference held up before us to rally round and such a demonstration has been vouchsafed to us in the life of Sri Ramakrishna Paramahansa. So if we accept Swami Vivekananda's message, we cannot avoid accepting his prophetic advice, couched with so much emphasis in the following words, which also we quote from his reply to the Calcutta Address and with which we conclude. 116554

"The highest ideal in our scriptures is the Impersonal and would to God every one of us here were high enough to realise that Impersonal ideal; but, as that cannot be, it is absolutely necessary for the vast majority of human beings to have a personal ideal; and no nation can rise, can become great, can work at all, without enthusiastically coming under the banner of one of these great ideals in life. Political ideals, personages representing political ideals, even social ideals, commercial ideals, would have no power in India. We want spiritual ideals before us, we want enthusiastically to gather round grand spiritual names. Our heroes must be spiritual. Such a hero has been given to us in the person of Ramakrishna Paramahansa. If this nation wants to rise, take my word for it, it will have to rally enthusiastically round this name."

EPISTLES OF SWAMI VIVEKANANDA.

XIII.

C/o George W. Hale,
541 Dearborn Avenue, Chicago,
26th June, 1894

Dear—

The great Hindi poet Tulsidas, in his benediction to the translation of the Ramayana says, "I bow down to both the wicked and holy, but alas! for me, they are both equally torturers—the wicked begin to torture me as soon as they come in contact with me—the good, alas! take my life away when they leave me."

I say amen to this. To me, for whom the only thing left in the world is to love the holy ones of God, it is a mortal torture to separate myself from them. But these things must come. Thou Music of my Beloved's flute, lead on, I am following. It is impossible to express my pain, my anguish at being separated from you, noble and sweet and generous and holy ones. Oh! how I wish I had succeeded in becoming a Stoic!

Hope you are enjoying the beautiful village scenery. "Where the world is awake, there the man of self-control is sleeping. Where the world sleeps, there he is waking."

May even the dust of the world never touch you, for after all the poets say, it is only a piece of carrion covered over with garlands. Touch it not—if you can. Come up, young ones of the bird* of Paradise, be-

*The Swami rather means here the "Hoomo" bird of Bengalee folklore, which is fabled to live exclusively in the atmosphere and whose eggs, laid high up in the air, are hatched during the steep fall towards the ground, so that the young ones, who fly upwards the very moment, have never to touch the earth. Sri Ramakrishna used to compare the Nitya-siddhas or the eternally liberated souls to

fore your feet touch the cess-pool of corruption, this world, and fly upwards.

"Oh thou that art awake, do not go to sleep again."

"Let the world love its many, we have but one Beloved—the Lord. We care not what they say ; we are only afraid when they want to paint our Beloved and give Him all sorts of monstrous qualities. Let them do whatever they please—for us He is only the beloved—my love, my love, and nothing more."

"Who cares to know how much power, how much quality He has—even that of doing good. We will say once for all, we love not for the long purse, we never sell our love, we want not, we give."

"You, philosopher, come to tell us of His essence, His powers, His attributes,—fool ! we are here dying for a kiss of His lips."

"Take your nonsense back to your own home and send me a kiss of my Love—can you ?"

"Fool ! whom thou art bending thy tottering knees before, in awe and fear ? I took my necklace and put it round His neck, and tying a string to it as to a collar I am dragging Him along with me, for fear He may fly even a moment—that necklace was the collar of love, that string the ecstasy of love. Fool ! you know not the secret—the Infinite One comes within my fist under the bondage of love. Knowest thou not that the Mover of the Universe used to dance to the music of the ringing bracelets of the shepherdesses of Brindaban ?"

Excuse my mad scribbling, excuse my foolery in trying to express the inexpressible. It is to be felt only.

Ever with blessings, your brother,

Vivekananda.

these young birds, because they also soar high up away from Maya before its entanglements can touch them in their earthly life.

SWAMI VIVEKANANDA ; THE MAN.

(BY ERIC HAMMOND.)

THE "Life of the Swami Vivekananda" is a revelation. Those among us in the West whose privilege it was to know him, to esteem and revere him, to cherish a warm personal affection for him, may have imagined themselves possessed of something akin to a complete comprehension of this wonderful Seer. His "Life" brings with it, however, even to these, so much that is as new as it is arresting that it widely illumines their conception of Noreh the Beloved and Vivekananda the Adored. Perhaps the most outstanding feature in this, the latest, delineation, is his thorough humanity.

Underlying all his manifold attributes, the manhood which he held to and glorified, remains distinct and distinguished. At work, during recreation, even when asceticism claimed him, he "played the man." Assuredly, in this "Life," "the Man is seen in the making, inflexible with regard to himself in the search for reality." No half-measures satisfied him. He opposed to weakness a solid front of truest manliness. Independent in all things, he was especially so "in his ways of thinking." Reform, for him and for all, meant an awakening from within. National reform, that of Hindusthan itself, could only be interpreted and realised "from within, through an awakened public intelligence." The centre of the upward movement, the pivot about which its machinery must revolve, lies at the heart. The perception, the consciousness of one's capacity for divinity, rests, finally, upon one's belief in, and reverence for one's inner self. To quote Swamiji, "When the internal force makes the external one subservient, you will attain a state in which you can become a Perfect *Man*." We have a clear right, therefore, for our assumption that among all

qualities, manliness, with him and for him, held high place. The chord of this idea is finely struck by the writer of Occasional Notes in Prabuddha Bharata for July of this year ;—"As in meditation the whole mind is concentrated, so in work the whole *man* is concentrated, and the concentrated force expresses itself not only through his mind, but his very hands and feet and all the faculties of sense and heart." Manliness is again and again appealed to in these "Notes" which illustrate and accentuate our Swami's being and his purpose.

Personal development : those two words advance the *motif*, the prevalent determination, that actuates the diapason of the life of each soul that struggles towards knowledge and succeeds in attainment. Determination, knowledge, attainment, a trinity of *traits*, were characteristic of the Swami from first to last, from infancy to manhood. A mysticism which was eminently of a practical order suffused him. His disciples were exhorted to work. They were bidden to utilise each and every experience of life which they endured or enjoyed, and to dignify each experience by steeping it in that spiritual essence which ennobles and uplifts. To despise work is error of the greatest sort ; a sin against the divinity in humanity. Here and there, some soul of resplendent spiritual force labours in constant concentration and, through him and from him, flow streams of inspiration and encouragement to myriads of others. These "others" must, for the most part, live their lives as life has to be lived as we know it,—householders, merchants, statesmen, servers of humanity in a thousand varying ways, each, on his own lines, testifying to the faith that is in him by unswerving integrity, loyalty and love. Work, rather than the reward of work, is his righteous aim. Whether he revolve an affective scheme for the amelioration of the lot of the suffering, or discover and put together some appliance

that shall lighten labour and lessen risk, or employ himself among the rank and file, all that he does must be done well, done at his very best. More ; in all that he does, he must have supreme regard for the welfare of others.

In the might of its maturity, the mystic mind of Vivekananda manipulated the mechanism of untiring work ; work for India and work for the world. Realisation, filling the soul with the quietude of perfect peace, yet impelling the spirit of work in every member, every pulsation, of the body that enshrines the soul : this is his ideal made manifest. How urgently the Swami wrought, we knew, or thought we knew, but the "Life" in its unfoldment astonishes us by a history of life that was labour and labour that was life. Literally, he "gave" himself, in overflowing work, for others ; "seeking not his own." Existence exhibited in him a notable proof of the sacred text,—"*He that performeth action as duty, independently of the fruit of action, he is a Sannyasi and he is a Yogi.*"

We may take it as a rule that any profession of religion which disinclines the professor for work is worthless. He who disposes himself towards continuous concentration, because of a holy desire to attain to God, does not so dispose himself because of distaste for work ; and, as we have noted, he becomes an agent for the motive power of work in many. On the other hand, that man who poses in meditation in order to escape from work, desecrates religion and stultifies manhood.

Greater unrighteousness may be present in that soul which expresses pride in spiritual inactivity than in another which declares itself too busy for spiritual things. The latter may be, and frequently is, unconsciously actuated by a "divine urge" of which he, for the moment, is unconscious. His work, even then, if performed with all the skill and

capacity which are in him, is the Lord's work; for indolence and lack of application lead alike to disaster and dissatisfaction. Any man, who, putting his whole self into the business that occupies him, produces something that the world wants, something that is serviceable to his neighbour, lives to some purpose. It matters little whether his form of production be a bridge, a road, an article of apparel, a toothsome and wholesome dish, or a piece of artistry that pleases and elevates all who gaze upon it. Music and song, landscapes and sea-scapes, sculptured adornments, literary master-pieces, each of these plays its honourable part. Even the minor movements and results are essential to the wondrous whole, in so far as they are regulated by that religious zeal which actuates and envelopes each man who is true to himself.

TO THE SWAMI VIVEKANANDA.

A SONNET.

With what a lustrous glory India shone
In thee, her hero, Oh! Vivekanand!
And how that dazzle left her form, so grand,
Obscured to sight,—which, right impression
gone,

We strive in vain to chisel out in mind,
With strange ideals borrowed from the West,
That fail us day to day when put to test.
Reveal thy light, Oh! deathless Teacher kind,
To lead us from this groping blind and vain
Towards that image true of Mother Ind,
Thy Master's life unfolded to thy ken,—
That, free from modern worldliness unkind,
A nation rise with message bold, sublime,
Its country bears to mankind all through time.

P. S. I.

A BIRTHDAY ANNIVERSARY TRIBUTE.

(*By a Servant of Swamiji*)

NE thought urges itself upon my mind to-day, irrepressible and overwhelming, the thought of Swamiji's great renunciation; and with this thought let me celebrate his birthday.

Today in many a city there will be great gatherings of people who love and admire him,—much making of speeches, feeding of the poor and much rejoicing. Orators will expatiate on Swamiji's greatness as a preacher, as a scholar, as a worker, as a patriot, as a messenger of God. But how eagerly soever I strive to fix my mind on any other aspect of his manysided greatness, I find myself stolen a march upon and led captive by that one thought of his great renunciation.

He has understood Swamiji very little indeed, who has not become awe-struck by his renunciation. Renunciation was the very essence of his being. Renunciation was the real self, all else being mere surface-waves. Look at the way he slipped off from our midst, snapping his fingers at all this *maya*! So unique in his manner of exit, he revealed to us thereby a bit of his real self. What a huge, world-wide movement he had initiated, how from every side this work or that work was always claiming him, how it seemed as if his watchful attention, his directions, his advice are things that are past all losing by us! But in a moment he was gone, gone without so much even as a last word! This for a man of his manysided activity and world-wide interest seems to be an inconceivably great achievement of renunciation. But in his case, no effort was visible; it was all so easy. So I say that in death flashed a bit of his real self; in life perhaps he moved, to us, in a halo of illusion.

Renunciation—how would he utter that word! As if a dazzling spark is let off from his soul ablaze with the thing he utters. I remember the speech he made in Calcutta from the stage of the Star Theatre, and from those sublime, soul-stirring words that he uttered about renunciation, the following passage still comes back to me: Through

renunciation alone this immortality is to be reached. It is the power, the great power, that cares not even for the universe; then it is that **ब्रह्माण्डम् गोष्पदावते**—"The whole universe becomes like a hollow made by a cow's foot." Renunciation, that is the flag, the banner of India, floating over the world, the one undying thought which India sends again and again as a warning to dying races, as a warning to all tyranny, as a warning to wickedness in the world. Aye, Hindus, let not your hold of that banner go. Hold it aloft. Even if you are weak, and cannot renounce the world, do not lower the ideal.

And his "Song of the Sannyasin"! What a vivid, loving, portraiture of himself! And this self he daily and hourly sacrificed for the sake of his work amongst us! It was a willing sacrifice no doubt, but the tension in the opposite direction grew upon him as years passed by, till one day the bonds of life burst asunder to give back to him his self, the Self of the Eternal Sannyasin.

Renunciation—that was his favourite watchword. But I strain my ears in vain to hear it echoed back from the present-day India. We harken of late to echoes from every side of so many of his ideas, that that of renunciation should likely have a chance of being taken up somewhere. But alas, rather the opposite we find to be the case. The ideal of renunciation seems to have been pushed into the shade and in its place, another idea sways people's life and thought. They say with some of their leaders in thought and sentiment that God is immanent everywhere, then why should we run away from life as we find it? Rather let us hold on to life in all its aspects and strive our best to realise Divine immanence *through* it. The idea is very plausible and its sophistry eludes our gaze. Does not man by his very nature hold on to life in all its aspects? To do that, does he wait for and require your preaching? But then, you conclude this useless preaching with a catching flourish of philosophy, namely: 'strive your best to realise Divine immanence through the life given to you to live.' This is what Sri Ramakrishna used to mimic by the statement, "a cowshed full of horse!"

Life appears quite different in different grades of spiritual life. A sinful man does not quite find

life to be what a pious man finds it, and to be able to realise Divine immanence through life, one has to rise first to a very high level of spirituality. Of course, intellectual or poetical sentiment is no realisation. You can very well indulge in such sentiment of Divine immanence, when trained to that, even if all the while your real self is weltering in a quagmire of sensual attachments. I regret to notice that our present-day culture is apt to lose sight of this important difference between sentiment and realisation, and that is one reason why the value of renunciation is so generally overlooked. To realise Divine immanence in and through the life we have got to live in the world is a spiritual feat to which only a Sri Krishna, a Buddha, a Christ, a Chaitanya or a Ramakrishna Paramahansa is equal, and the last named Teacher used to say that such realisation or Vijnan comes to one only after *Jnana* or the Highest Illumination. So the preacher of the doctrine of holding on to life as we find it so that such realisation may come to us thereby, leaves the fundamental question quite unsolved, the question, namely, as to how to acquire the required amount of spirituality,—how to attain that Highest Illumination. And our ancient scriptures, the accumulated experiences of all ancient sages, declare in one voice that renunciation is the only way.

The thought of God's immanence in the golden web of life which desire weaves for us is quite enjoyable, and any poet or theoriser is quite welcome to such sentimental enjoyment. But when people deprecate the value of renunciation to run after such enjoyment, they simply succeed in saving their spiritual conscience and hush up the inmost cravings of the soul for a deliverance from the meshes of desire. It is all a sorry spectacle of the Satan in us putting his best foot foremost. We exalt and sing praises to the worldly ties from which we cannot extricate ourselves. We simply mount with sentimental gold the very chains that eternally bind us down to worldly life. To glorify this bondage by declaring how it may reveal to us the immanent God is to put a bold, smiling face over a calamity which we have no heart, no ability, to conquer.

From all this sickening foolish talk, therefore, let us come back to the sincere sanity of the ideal

of renunciation which Swami Vivekananda held up to us by his life and exhortations. The Aryan society of old had this goal of renunciation set up before it to gravitate towards and during those days of the fourfold Ashramas, the highest acquisitions in thought and sentiment were made; but with the onrush of alien races with alien ideals into this society, the ideal was gradually lowered and it slowly slid down towards disorganisation.

Swami Vivekananda sought to re-instate this intensely national ideal of renunciation combining it with the other ideal of service that the life and example of all the great sages and saints of India so clearly implied. He announced that "Renunciation and Service are the two national ideals of India; intensify her in those two channels and all the rest will take care of itself." Of these twin ideals, that of Service is steadily taking possession of the minds and activities of our countrymen, but they still seem to be fighting shy of the other. Owing to this guilty half-heartedness, our efforts are found always to lack a real sustaining force and they too soon prove to be spasmodic. It is renunciation that keeps the fire of selfless sincerity burning within all that we do. It is renunciation that alone can sustain and bear us up through obstacles and failures. It is renunciation that must form the plinth of every scheme and project that we conceive for our country's good, or else they are bound to crumble down. And monasticism is the surest and greatest human contrivance for keeping the *Homa*-fire of renunciation burning in a society.

Swamiji stood before us as a tower of that highest spiritual strength that expresses itself in renunciation. It is really a miracle that so great strength could be contained in human body and mind. It is only the display of this superhuman strength that held the world in his day in a sort of magnetic spell of admiration for him. Verily it was that strength of renunciation that reduces the universe to a hollow made by the cow's hoof—**महाचङ्क गोष्पदावले**. Without a bit of this strength what will our young men do with the ideal of service that has so fortunately dawned upon them? So let them come forward and boldly set an example of renunciation, which alone, like a roaring fire, can burn away all the scething mass of weak-

ness that at present putrefy our ancient society.

But this great renunciation of Swamiji appeared as strength in one aspect and as love in another. In a letter, written in Sanskrit to a disciple, he discusses the contents of the highest renunciation. He argues that if the highest renunciation such as God-men like Buddha acquired is not something negative, what is its positive content? If it is something purely negative, then only worm-eaten brains would care to pursue it; if otherwise, then we have to define it as a drawing away of the mind from everything else and concentrating it on God or Atman. But God is to be conceived not as an individual but as the Universal, or the Sum-total of all beings; similarly the Atman is not the individual soul but the One Universal Soul pervading all existence, and the individual does not exist apart from the Universal, both being one in their essence. Therefore the conclusion is that devotion and concentration of mind on the Universal Aspect of Being and on Its individual aspect come to the same thing. When we feel for the individual as the individual, it is compassion, and when we feel for him as the Brahman in the individual aspect, it is love. But for Advaitins like us it is a bondage to regard the individual as an individual. Therefore, love, and not compassion, is what our way lies through.

To us the upshot of the above discussion is that it is evident that one expression of Swamiji's supreme renunciation was universal love, the other being his immense spiritual strength. It is impossible to attempt any description of that love which suffused and beamed forth from the whole man, for all description is hushed the moment we contemplate on it. We can never forget what was said of him by his Master: the inner man was all love, only the outer man being *Jnana* or knowledge.

What does all this love mean now to those whom he loved as his God made manifest? Well, it still beckons to them at the way of their progress and development and still endures as an everlasting presence in their daily march towards the same. For such love is undying, even as God's love is. Love, Renunciation, Wisdom are not manifold according to the manifoldness of individuals through which they are manifested. You

and I do not produce any increase in their quantity or mass, as it were, by developing them in ourselves. Love, Renunciation or Wisdom is eternally of God and God alone and we only participate in them when they are manifested through us. In fact, they are of the essence of both God and man and they cannot die. And as to Swamiji's personality, remember that the mould, type or model is never dissolved or destroyed, in the economy of both Divine and human creation, so long as it has its work to do. The Hindus, therefore, believe in the theory of cosmic involution which evolves each Kalpa or cycle and which explains the persistence of great Types of personality throughout a cycle.

The highest renunciation is the renunciation of Mukti, or the Supreme Bliss of Absolute Existence. This renunciation is inconceivable to human intellect and is possible only in the case of gigantic world-teachers, who live in the consciousness of oneness with God. Towards such renunciation, Sri Ramakrishna evidently precipitated the impetuous soul of his disciple when he rebuked him for pitching his aim no higher than a constant dip into supreme Samadhi. He used to illustrate this higher state by pointing out how an expert, in the game of *pasha* with dices, who can score what throw he chooses, tries to pass on his pieces to the last square on the board, while ordinary players would try their level best all the while to get their pieces into this final square.

Swami Vivekananda in the plenitude of his spiritual power lived amongst us a life of such transcendental renunciation, and on that renunciation let us all contemplate today.

MIND, ITS POWERS AND POSSIBILITIES.

[An Unpublished Class-Lecture by the
Swami Vivekananda.]

THE idea of psychology in the West is very much degraded. Psychology is the science of sciences; but in the West it is placed upon the same plane as all other sciences; that is, it is judged by the same criterion—utility.

How much practical benefit will it do to humanity? How much will it add to our rapidly growing happiness? How much will it detract from our rapidly increasing pain? Such is the criterion by which every thing is judged in the West.

People seem to forget that about ninety per cent of all our knowledge cannot, in the very nature of things, be applied in a practical way to add to our material happiness or to lessen our misery. Only the smallest fraction of our scientific knowledge can have any such practical application to our daily lives. This is so because only an infinitely small percentage of our conscious mind is on the sensuous plane. We have just a little bit of sensuous consciousness and imagine that to be our entire mind and life; but, as a matter of fact, it is but a drop in the mighty ocean of subconscious mind. If all there is of us were a bundle of sense perceptions, all the knowledge we could gain could be utilised in the gratification of our sense pleasures. But fortunately such is not the case. As we get further and further away from the animal state, our sense pleasures become less and less, and our enjoyment, in a rapidly increasing consciousness, of scientific and psychological knowledge becomes more and more intense; and knowledge for the sake of knowledge, regardless of the amount of sense pleasures it may conduce to, becomes the supreme pleasure of the mind.

But even taking the Western idea of utility as a criterion by which to judge, psychology by such a standard even, is the science of sciences. Why? We are all slaves to our senses, slaves to our own minds, conscious and sub-conscious. The reason a criminal is a criminal is not because he desires to be one, but because he has not his mind under control and is therefore a slave to his own conscious and sub-conscious mind, and to the mind of every body else. He must follow the dominant trend of his own mind; he cannot help it; he is forced onward in spite of himself, in spite of his own better promptings, his own better nature; he is forced to obey the dominant mandate of his own mind. Poor man, he can not help himself. We see this in our own lives constantly. We are constantly doing things against the better side of our natures, and afterwards we upbraid

ourselves for so doing, and wonder what we could have been thinking of, how could we do such a thing! Yet again and again we do it, and again and again we suffer for it, and upbraid ourselves. At the time perhaps, we think we desire to do it, but we only desire it because we are forced to desire it. We are forced onward, we are helpless! We are all slaves to our own and to everybody else's mind; whether we are good or bad, that makes no difference. We are led here and there because we cannot help ourselves. We say we think, we do, etc. It is not so. We think because we have to think. We act because we have to. We are slaves to ourselves and to others. Deep down in our subconscious mind are stored up all the thoughts and acts of the past, not only of this life, but of all other lives we have lived. This great, boundless ocean of subjective mind is full of all the thoughts and actions of the past. Each one of these is striving to be recognised, pushing outward for expression, surging, wave after wave, out upon the objective mind, the conscious mind. These thoughts, this stored-up energy, we take for natural desires, talents etc. It is because we do not realise their true origin. We obey them blindly, unquestioningly, and slavery, the most helpless kind of slavery, is the result, and we call ourselves free. Free! We who cannot, for a moment, govern our own minds, nay cannot hold our minds on a subject, focus it on a point to the exclusion of everything else for a moment! Yet we call ourselves free. Think of it! We cannot do as we know we ought to do even for a very short space of time. Some sense desire will crop up, and immediately we obey it. Our conscience smites us for such weakness, but again and again we do it, we are always doing it. We cannot live up to a high standard of life, try as we will. The ghosts of past thoughts, past lives hold us down. All the misery of the world is caused by this slavery to the senses. Our inability to rise above the sense life,—the striving for physical pleasures, is the cause of all the horrors and miseries in the world.

It is the science of psychology that teaches us to hold in check the wild gyrations of the mind, place it under the control of the will, and thus free ourselves from its tyrannous mandates. Psychology is therefore the science of sciences,

without which all sciences, all other knowledge are worthless.

The mind uncontrolled and unguided, will drag us down, down, forever,—rend us, kill us; and the mind controlled and guided will save us, free us. So it must be controlled and psychology teaches us how to do it.

To study and analyse any material science, sufficient data are obtained. These facts are studied and analysed and a knowledge of the science is the result. In the study and analysis of the mind, there are no data, no facts acquired from without such as are equally at the command of all. The mind is analysed by itself. The greatest science is the science of the mind, the science of psychology.

In the West, the powers of the mind, especially unusual powers, are looked upon as bordering on witchcraft and mysticism. The study of higher psychology has been retarded by its being identified with mere alleged psychic phenomena, as is done by some mystery-mongering order of Hindu Fakirs.

Physicists obtain pretty much the same results the world over. They do not differ in their general facts, nor in the results which naturally follow from such facts. This is because the data of physical science are obtainable by all, and are universally recognised, and the results are logical conclusions based upon these universally recognised facts. In the realm of the mind, it is different. Here there are no data, no facts observable by the physical senses, and no universally recognised materials therefore from which to build a system of psychology after their being equally experimented upon by all who study the mind.

Deep, deep within, is the soul, the essential man, the Atman. Turn the mind inward and become united to that, and from that standpoint of stability, the gyrations of the mind can be watched and facts observed, which are to be found in all persons. Such facts, such data, are to be found by those who go deep enough, and only by such. Among that large class of self-styled mystics the world over, there is a great difference of opinion as to the mind, its nature, powers, etc. This is because such people do not go deep enough. They have noticed some little activity of their own and other's minds, and without knowing anything about the real character of such super-

ficial manifestations, have published them as facts universal in their application; and every religious and mystical crank has facts, data etc., which, he claims, are reliable criteria for investigation, but which are in fact nothing more or less than his own imaginings.

If you intend to study the mind, you must have systematic training; you must practise to bring the mind under your control, to attain to that consciousness from which you will be able to study the mind and remain unmoved by any of its wild gyrations. Otherwise the facts observed will not be reliable; they will not apply to all people and therefore will not be truly facts or data at all.

Among that class who have gone deeply into the study of the mind, the facts observed have been the same, no matter in what part of the world such persons may be or what religious belief they may have. The results obtained by all who go deep enough into the mind are the same.

The mind operates by perception and impulse. For instance, the rays of the light enter my eyes, are carried by the nerves to the brain and still I do not see the light. The brain then conveys the impulse to the mind, but yet I do not see the light; the mind then reacts and the light flashes across the mind. The mind's reaction is impulse, and as a result the eye perceives the object.

To control the mind you must go deep down into the subconscious mind, classify and arrange in order all the different impressions, thoughts etc. stored up there, and control them. This is the first step. By the control of the subconscious mind you get control over the conscious.

Another thing to be remembered is that the cause becomes the effect. The cause is not one thing and the effect something else that exists as a result. The effect is always the cause worked out. Always, the cause becomes the effect. The popular idea is that the effect is the result of the operation of a cause which is something independent and aloof from the effect. This is not so. The effect is always the cause worked out into another condition.*

* Evidently these class-lectures could not be taken down and preserved in their entirety. A few of those who attended noted down some of the points, interesting or important to them, and through such notes, these class-

The universe is really homogeneous. Heterogeneity is only in appearance. There seem to be different substances, different powers etc. throughout nature. But take two different substances, say a piece of glass and a piece of wood, grind them up together fine enough, reduce them till there is nothing more to reduce, and the substance remaining appears homogeneous. All substances in the last analysis are one. Homogeneity is the substance, the reality; heterogeneity is the appearance of many things, as though they were many substances. The One is homogeneity; the appearance of the One as many is heterogeneity.

Hearing, seeing or tasting etc. is the mind in different states of action.

The atmosphere of a room may be hypnotised so that everybody who enters it will see all sorts of things—men and objects—flying through the air.

Everybody is hypnotised already. The work of attaining freedom, of realising one's real nature, consists in de-hypnotisation.

One thing to be remembered is that we are not gaining powers at all. We have them already. The whole process of growth is de-hypnotisation.

The purer the mind the easier it is to control. Purity of the mind must be insisted upon, if you would control it. Do not think covetously about mere mental powers. Let them go. One who seeks the powers of the mind succumbs to them. Almost all who desire powers become ensnared by them.

Perfect morality is the all in all of a complete control over mind. The man who is perfectly moral has nothing more to do; he is free. The man who is perfectly moral cannot possibly hurt anything or anybody. Non-injuring has to be attained by him who would be free. No one is more powerful than he who has attained perfect non-injuring. No one could fight, no one could quarrel, in his presence. Yes, his very presence, and nothing else, means peace, means love wherever he may be. Nobody could be angry or fight in his presence. Even the animals, ferocious animals, would be peaceful before him.

I once knew a Yogi, a very old man, who lived in a hole in the ground all by himself. All his lectures have now reached down to us. But they make profitable study in spite of these drawbacks.—Ed., P. B.

had a pan or two to cook his meals in. He ate very little, and wore scarcely anything, and spent most of his time meditating.

With him all people were alike. He had attained to non-injuring. What he saw in everything, in every person, in every animal, was the Soul, the Lord of the Universe. With him, every person and every animal was "my Lord". He never addressed any person or animal in any other way. Well, one day a thief came his way and stole one of his pans. He saw him and ran after him. The chase was a long one. At last the thief from exhaustion had to stop, and the Yogi, running up to him, fell on his knees before him and said, "My Lord, you do me a great honour to come my way. Do me the honour to accept the other pan. It is also yours." This old man is dead now. He was full of love for every thing in the world. He would have died for an ant. Wild animals instinctively knew this old man to be their friend. Snakes and ferocious animals would go into his hole and sleep with him. They all loved him and never fought in his presence.

Never talk about the faults of others, no matter how bad they may be. Nothing is ever gained by that. You never help one by talking about his faults; you do him an injury, and injure yourself as well.

All regulations in eating, practising etc. are all right so long as they are complementary to a spiritual aspiration; but they are not ends in themselves; they are only helps.

Never quarrel about religion. All quarrels and disputations concerning religion simply show that spirituality is not present. Religious quarrels are always in the husks. When purity, when spirituality goes leaving the soul dry, quarrels begin, and not before.

In practising breathing, the first thing to consider is Asana, or posture. Any posture in which a person can sit easily, is his proper position. The spine should be kept free, and the weight of the body should be supported by the hips. Do not try by contrivances to control the mind, simple breathing is all that is necessary in that line. All austerities to gain concentration of the mind are a mistake. Do not practise them.

SWAMI VIVEKANANDA'S MESSAGE OF THE VEDANTA.

YN point of world-wide significance, one achievement of Swami Vivekananda towers above all others. It is the crowning achievement of his public career as the messenger of God,—his marvelous presentation of the religion he was born in and professed.

He it was who first called this religion by its proper name. We have witnessed of late how difficult it is to define the term 'Hindu'. The Swami foresaw this difficulty and solved it thus: "This word 'Hindu' was the name that the ancient Persians used to apply to the river Sindhu. * * Now this word 'Hindu' as applied to the inhabitants of the other side of the Indus, whatever might have been its meaning in ancient times, has lost all its force in modern times; for all the people that live on this side of the Indus no longer belong to one religion. * * It is very hard, therefore, to find any common name for our Religion, seeing that this Religion is a collection, so to speak, of various religions, of various ideas, of various ceremonials and forms, gathered together almost without a name, and without a church, and without an organisation. The only point where, perhaps, all our sects agree is, that we all believe in the Scriptures—the Vedas. This perhaps is certain, that no man can have a right to be called a Hindu who does not admit the supreme authority of the Vedas. All these Vedas, as you are aware, are divided into two portions—the Karma Kanda and the Jnana Kanda. The Karma Kanda includes various sacrifices and ceremonials of which the larger part has become disused in the present age. The Jnana Kanda, as embodying the spiritual teachings of the Vedas, known as the Upanishads and the Vedanta, has always been cited as the highest authority by all our teachers, philosophers and writers, whether Dualist, or Qualified Monist, or Monist. Whatever be his philosophy or sect, everyone in India has to find his authority in the Upanishads. If he cannot, his sect would be heterodox. Therefore perhaps the one name in modern times which would designate every Hindu

throughout the land would be 'Vedantist' or 'Vaidik' as you may put it; and in that sense I always use the words "Vedantism" and "Vedantâ." *

To avoid misconception, therefore, it is necessary to understand first what the Swami used to mean by the word Vedanta. The latter-day traditions of our culture are apt to confound this term with the philosophy of Sankaracharya, for this divine philosopher, more than any other commentator on the Vedanta, succeeded in securing the strongest hold on the popular mind. But now with the dawn of a more critical understanding of our own culture, we should return to the more natural and proper meaning of the term Vedanta, namely those spiritual truths and teachings that are collected at the end of the Vedic *mantras* and rituals. These spiritual truths and teachings of the Vedanta form the most enduring monument of that ancient age and culture which determined for India the key-note of her life-history and her mission in the world. Time cannot dim their lustre, and, as Swami Vivekananda said, "This Vedanta, the philosophy of the Upanishads, I would make bold to state, has been the first as well as the final thought on the spiritual plane that has ever been vouchsafed to man." And as to how its influence permeates and interpenetrates the life of a Hindu, the testimony of the Swami is: "Whether we are conscious of it or not, we think the Vedanta, we live in the Vedanta, we breathe the Vedanta and we die in the Vedanta, aye, every Hindu does that."†

Now during the *Sutra* (aphorism) period of our ancient culture, when the Indian mind and intellect all over the land was bent upon digesting and assimilating the truths and teachings of the Vedas into the very substance of its being, we find the Upanishads were being studied in a way as never afterwards they have been studied in India. In this period, the recluses from their forest home used to express and preserve the results of their study and practice of the Vedanta in short aphor-

isms or *Sutras*, which would then pass along the line of preceptors and disciples in every sect. It has now been ascertained that aphorisms on the Vedanta multiplied in this way to a wonderful extent, but they have all become lost to us except those of Bâdarâyana Vyâsa, which form now the *Uttara-mimamsâ* in the six systems of Indian philosophy. By these aphorisms, the fact is clearly demonstrated to us that these lofty spiritual experiences of the ancient sages as embodied in the Upanishads, however much they appear conflicting here and there, go to form in fact one complete system of spiritual wisdom.

But the question is as to what is that high standpoint that we should take in order to harmonise in one complete system of thought all the truths and teachings of the Upanishads. Out of the quest for this peculiar standpoint have been developed all the different schools of Vedanta philosophy, - that of monism, dualism, qualified monism and so on. The aphorisms of Vyasa, which clearly imply this standpoint without presenting it in the bold relief of philosophical reasoning, have formed the starting-point in the speculations of all these different schools, and these speculations therefore have had to be cast into the form of commentaries on these aphorisms.

In the vast, though charming, wilderness of these philosophical commentaries, a modern student is apt to lose his way; for every school manipulates the Vedanta texts and the Vyasa *Sutras* so skilfully and puts forward such closely logical reasonings, that at times it would evidently appear to a trained and unbiassed mind that truth must lie more or less with each of the commentators. But philosophically considered, the position of a monist, for example, is so different from that of a dualist, that one must have to choose between them and identify oneself either with the one or with the other. Thus the different schools of Vedanta philosophy have by their very difference and disparity in conclusions defeated the primary object with which speculation started in the beginning, namely the object of discovering that one standpoint from which all the Vedantic truths and experiences can be harmonised. Besides this, every commentator—not excluding even the glorious Shankar—is more or less guilty of text-

* Quoted from "Vedanta in Its Application to Indian Life", a lecture delivered in Madras by the Swami. Complete Works of Swami Vivekananda, the Mayavati Memorial Edition, page 616.

† Complete Works, page 666.

torturing, and every instance of such recourse to text-torturing naturally raises this presumption in our mind that no one school of philosophy can be competent enough to comprehend within its scope the whole mass of Vedanta and *Sūtra* texts. So through centuries, this quest after the harmonising stand-point, the synthesising principle, remained unfulfilled, and how inspiring is the thought that to our own age it was left to bring this long quest to a successful end.

Swami Vivekananda, by the blessings of his Master no doubt, has become the most successful exponent of the Vedanta in modern times and the very corner-stone of his exposition is the reconciliation he has brought about among the different schools of philosophy taking different views of the Vedantic teaching. In the same lecture from which we have quoted last, the Swami says: "Many times the great sages of yore themselves could not understand the underlying harmony of the Upanishads. Many times, even sages quarrelled, and so much so that at times it became a proverb, that there are no sages who do not differ. But the time requires that a better interpretation should be given to this underlying harmony of the Upanishadic texts; whether they are dualistic, or non-dualistic, quasi-dualistic, or so forth, it has to be shown before the world at large; and this work is required as much in India as outside of India, and I, through the grace of God, had the great fortune to sit at the feet of one, whose whole life was such an interpretation, whose life, a thousandfold more than whose teaching, was a living commentary on the texts of the Upanishads, was in fact, the spirit of the Upanishads living in human form. Perhaps I have got a little of that harmony; I do not know whether I shall be able to express it or not. But this is my attempt, my mission in life, to show that the Vedantic schools are not contradictory, that they all necessitate each other, all fulfil each other, and one, as it were, a stepping-stone to the other, until the goal, the Advaita, the *Tattvamasi*, is reached." Elsewhere, in a letter written in 1894 from America, the Swami refers to the theory of *Avasthā* or stages on the basis of which the existence of the dualistic, non-dualistic and quasi-dualistic texts in the same Upanishads can be explained: "The life of Sri

Ramakrishna was an extraordinary searchlight under whose illumination one is able to really understand the whole scope of the Hindu religion. He was the object-lesson of all the theoretical knowledge given in the Śāstras. He showed by his life what the Rishis and Avatars really wanted to teach. The books were theories, he was the realisation. This man had in fifty-four years lived the five thousand years of national spiritual life, and so raised himself to be an object-lesson for future generations. The Vedas can only be explained and the Śāstras reconciled by his theory of *Avasthā* or stages."

This theory of *Avasthā* implies that the human mind, in different stages of spiritual development in the case of ordinary men, contemplates naturally different degrees of relationship with God, and in the case of great saints living in constant communion with God, experiences different degrees of union with Him, in its different moods. This natural variation in hard and fast stages of the human mind or in easily interchangeable moods is wonderfully reflected from the texts of the Upanishads, which therefore, on the one side minister to the varying needs of the human soul in the varying grades of progress and, on the other hand, respond in sweet symphony to the varying experiences of the greatest saints in their varying moods of realisation. "It was given to me," the Swami says again, "to live with a man who was as ardent a Dualist, as ardent an Advaitist, as ardent a Bhakta, as a Jnani. And living with this man first put it into my head to understand the Upanishads and the texts of the Scriptures from an independent and better basis than by blindly following the commentators; and in my opinion, and in my researches, I came to the conclusion, that these texts are not all contradictory. So we need have no fear of text-torturing at all! The texts are beautiful, aye, they are most wonderful, and they are not contradictory, but wonderfully harmonious, one idea leading up to the other. But the one fact I found is, that in all the Upanishads, they begin with Dualistic ideas, with worship and all that, and end with a grand flourish of Advaitic ideas."

It is this message of the Vedanta in its wonderful harmony, enjoining worship of God from all

the different view-points of Dualism, Non-Dualism, and Quasi-Dualism, that Swami Vivekananda preached to the world. It was a message for all men to whatever church or creed they might belong, for the truths and teachings of the Vedanta do not themselves constitute a special creed, but a science forming the underlying basis of all the religious phenomena and experiences of all ages and countries. The Swami's message therefore was not a message of conversion into this religion or that, it was a message for the elevation and enlightenment of all irrespective of their tradition, ritualism, theology or ethnology. And how the Swami found the Vedanta to admit of such universal application, is tersely explained by him in one of his letters written from America: "All of religion is contained in the Vedanta philosophy,—*Dvaita*, *Visishtadvaita* and *Advaita*; one comes after the other. These are the three stages of spiritual growth in man. Each one is necessary. This is the essential of Religion. The Vedanta applied to the various ethnic customs and creeds of India, is Hinduism; the first stage, *Dvaita*, applied to the ideas of the ethnic groups of Europe, is Christianity, as applied to the Semitic groups, Mahomedanism. The *Advaita* as applied in its Yoga perception form, is Buddhism, etc. Now by religion is meant the Vedanta; the applications must vary according to the different needs, surroundings and other circumstances of different nations."

In its practical aspect, this universal religion of the Vedanta used to be interpreted by the Swami as providing for man the fourfold paths of Yoga, each leading step by step towards higher and higher degrees of Divine communion, and each, severally and in combinations, affording suitable spiritual discipline to men of different temperaments and aptitudes. His masterly exposition of the fourfold Yogas—the Jnana-yoga, the Bhakti-yoga, the Raja-yoga and the Karma-yoga—has supplied a scientific basis to all the useful religious practices and symbolism obtaining all over the world, and has revealed to men the latent spiritual possibilities of their life even as they have got to live it in the present age.

Thus it is no exaggeration to say that the glorious exposition of the Vedanta by Swami

Vivekananda is the greatest gift which humanity has received from God in modern times through the medium of human genius, talent or ability."

ON FAITH AND SRADDHA.

ON the 25th of January last, at Benares, His Holiness Swami Premananda gave a beautiful discourse on "Faith" to the audience who had gathered at the Ramakrishna Advaita Ashrama to take part in the celebration of the Swami Vivekananda anniversary. H. H. Swami Premananda, as the readers of Prabuddha Bharata may know, was one of that apostolic group of youngmen whom Sri Ramakrishnadeva called away for good from the world to himself. He rose when the other speakers had finished and began by telling the audience that he would give them a story which his Master used to recite to them in his memorable style. The story runs thus :

Long long ago when Mother Ganges came down from heaven to this earth, Gouri the divine consort of Shiva, while one day both were reposing at their blessed abode high up on the Mount of Kailash, asked her Lord a very pertinent question. "What do you mean, Oh Lord," she enquired, "by sending Ganges down amongst men? Would you have all men saved by her waters from the cycle of birth and death and thus bring this creation to an end?" Such doubt in our Mother's mind as to her Lord's motive was by no means misplaced, for Shiva is always so very liberal in granting favours to all !

"Don't think so, my Goddess," said the Lord ; "I shall just shew you how matters stand, even though the waters of Ganges have become so easy of access to mankind and salvation, you say, is within the reach of all. Just come with me and do what I say."

So saying the Lord took her with himself to a town by the Ganges, both assuming human forms meanwhile. On the road-side very close to the sacred river, Gouri sat on the dust, a beautiful lady though poor, stricken down with grief and crying most bitterly, while Shiva with his head on her lap lay stretched, a cold unmoving corpse !

It was early morning and in file after file people of all sorts, old and young, and of both sexes, were slowly wending their way to the bathing ghat, when what a piercing piteous lamentation reaches them from the riverside, and a few steps on, behold ! what a heart-rending sight meets the eye !

A thick crowd overflowing with keen compassion gathers round the weeping beauty, who in the most plaintive tone sobs out her prayer again and again that if there is some one quite sinless among the crowd, he would kindly come and touch her husband, for that, she knows, is sure to bring him back to life. Unable to respond to this strange request, from one side the crowd slowly drops away, while from the other it swells by fresh accession. In this way, the day was far advanced towards noon, when a queer drunkard naturally so late in coming there for his bath and reeling on from this side of the road to the other, held up his head and listened to the wailings. The crowd, much thinned away by this time, made way to this man and he thus accosted the lady ; " Mother ! what is the matter, what may I do for you ? Say, I am ready." In a clear scream was the cry coming forth at the time, " Oh ! for some one sinless to come to my rescue, for by a touch he brings him back to me." The drunkard was apparently all attention and quite sane ; he heard it all and in a trembling voice, bawled out, " Ah me, I am sinful ;—but yes, wait a minute ; I just take a dip over there into Mother Ganges and give him life with my touch,—Oh ! do wait a minute." He was gone—the reeling man now with steady running steps ; for he was sure, he would cast off all his sins by one plunge into the river and come back a sinless man to restore to the lady her husband by his touch.

When the drunkard hurried back to the spot with water dripping from his hair and cloth, to his utter astonishment he found nobody there, for the Divine Couple had vanished.

Thus it was very conclusively proved by the Lord Shiva how men fail to obtain salvation even though they have got within their reach the sure means to it. Out of so many people who crowded the bathing ghat to have their morning ablutions, only the queer drunkard in the story

could avail himself of the saving virtue of the sacred waters. Him only the Ganges could really save, because he had in him real faith and *Sraddhā* (or, firm, undoubting assurance of mind). These are the greatest requisites in our religious life and of all things that Swami Vivekananda taught, upon these great stress used to be put by him.

Swami Premananda's speech, we have summarised above and he has given us much to ponder over. Year after year we celebrate the birthday anniversary of Swami Vivekananda: From platform and in print we discuss throughout the year the greatness of his life and example. We know how he has been sent into our midst to solve for us the toughest problems of our individual and collective life. But what does it all avail us ? The sacred waters of the Ganges may come down from heaven to flow by the haunts and dwellings of men, people may discourse eloquently on their saving virtue and take therein their daily bath, but what does it all avail them without real faith ?

The life and example of Swami Vivekananda shine forth before us like the shining waters of the flowing Ganges. Many things about them we believe, but we have no faith. Their hold on our life and thought is superficial. They elicit from us fine rhetoric and beautifully worded praises, but do not inspire us with noble lasting impulses. In this way, all the good that is to be derived from them is left untapped by us and we become no whit the better for having such a great man to teach and lead us.

The remedy, however, is faith,—faith in what we believe about the Swami. It is one thing to believe something and another to have faith in it. Millions do believe that God is good, but very, very few have faith in that fact. Belief affects only the intellectual judgment, while faith affects the whole man. If you merely believe in the greatness of Swami Vivekananda, the matter ends with an yea or nay of intellect—that he was such and not otherwise,—but if you have faith in his greatness, then his greatness dwells within you as a power, an inspiration, that shapes your whole life and future. In the case of the sacred waters of the Ganges as in the story told above, or in that of the life and example of a Swami Vivekananda, it is faith that really enables us to fully utilise

what God provides for our welfare and regeneration, while mere belief makes of us nodding wiseacres.

Now the question is as to how our belief can be made to ripen into faith, how shall we be able to make the most of our beliefs. Mere belief, we have seen, is the judging activity of the intellect and it fails to develop into faith, simply because we do not back it up with will and feeling. We lead a life which is divided against itself,—the life of intellect dissociated from the life of will and feeling. While our intellect has to take cognizance of such facts as are presented to it and has to go on forming its judgments, our inner nature has its definite attachments and enjoyments and our will and feeling are retained to serve these latter. Thus we cannot bring our will and feeling to work behind the believing activity of our intellect. The difficulty is solved if we can give integrity to our internal life,—make it whole and undivided, by bringing will and feeling and intellect to work always in the same sphere. Let us always will and feel in favour of that only which the intellect has judged to be good for us, and in a short time we shall find matters of our belief developing into matters of faith. It is wholeness which constitutes the wholesomeness or healthiness of our internal life. When this life becomes unhealthy, we lose all power of faith. Belief becomes faith in those who have got a healthy internal life. They are full of *Śaddhā* and they easily attain their objects of pursuit in life.

We fail to derive any real benefit from the life and example of a great man like Swami Vivekananda, simply because while believing in his greatness, we allow our will and feeling to attach themselves to pursuits and interests which lie in an opposite and remote direction from the noble lessons of his life and example. This unsoundness in our internal life must be remedied and the remedy lies in constant determined efforts to mould our life according to the ideals the Swami has set forth before us. To gain strength, we have to exert strength; there is no other way.

THE YUVARAJA OF MYSORE AT THE BIRTHDAY CELEBRATION.

[*A speech delivered on the 25th Jan. at the Sri Ramakrishna Ashrama, Bangalore.*]

Swamijis, Ladies and Gentlemen,—It was with much pleasure I accepted the kind invitation of the Swamijis to be present here to witness the Birthday Anniversary of the great modern patriot-saint of India, the Swami Vivekananda. I had similar invitations in the previous years, but owing to some engagement or other, I was not able to avail myself of their kindness till now, and need I say how genuinely happy I feel in being able to associate myself in the Birthday Anniversary rejoicings of a great personality like Swami Vivekananda, for whom I may say we have an almost inherited attachment and reverence. Perhaps many of you may be aware that my father of revered memory was personally acquainted with the Swamiji and always entertained a high regard for him and was of some use to him when the Swami went to America. And it was thereafter that the world recognised the Swamiji's wonderful grasp of the religion and philosophy of the Vedas. It is needless for me to recount to you, specially after the two lectures you have just now listened to, the life-history or the work of the Swami. His utterances and life have been published in various languages and command universal love. His disciples are multiplying and so are the institutions to teach and preach his ideas. The day may not be far distant when the reformation he set in motion will gather more volume and strength and be an important factor in the renovation of India. We are living in an age of reason when we can no longer fall back on mere blind faith. To be believed, to be made the basis of human action, everything has to be proved. Awakening India subjects her religion to this critical test and desires the eternal truths propounded in the Vedas to be given to her in their pristine purity. In her movement of reform and in her onward march of progress, she wants a form of religion, rationalistic with an all-welding force to help her along rather than hamper her at every step with superstitions and blind faiths. Such



an establishment of Dharma, based upon the eternal truths of the Vedas has been given to us by Sri Ramakrishna Paramahansa. We have but to hear of his life to see what a comprehensive grasp of the eternal truths of religions he held, which made him realise God, the Kingdom of Heaven, in each religion, thus proving the psychological basis (of religion) irrespective of caste, creed or sect. If Sri Ramakrishna did this for the world, what has Swami Vivekananda done for it? Well, he was the great apostle of this teaching to the world. He has done us special services for which we cannot be too grateful. The Swami advocated a practical Vedanta, a Vedanta making for a new National Spirit, a spirit of public service, wherein the subjective vision of the One should be transformed into the objective service for the many. He knew that the modern transition in India could not come to full fruition if the people were not taken into account. Therefore while in the West one finds him uttering the philosophy of the Vedanta, urging the Western world to meditation, in the East one finds him urging the people to action, to cultivate the spirit of public service, the spirit of a religious national life, the spirit of social unity and the spirit of social reform whose method is to be a growth from within. He said our social fabric raised ages ago required a readjustment. Our religion properly understood and practised was sound and unassailable and most conducive to human progress. He gave the greatest impetus for the raising of the depressed classes calling them Children of God and preached the Vedas to them holding that their Atma was as good as that of the Brahmana. So did Sankara, Ramanuja and Madhva the great Acharyas of Southern India, but their present-day disciples appear to scout the notion. The Swami stood out for sea voyage, calling his Madras friends boobies for their opposition to foreign travel. He laughed to scorn their "don't-touchism." He insisted on equal education and equal opportunities for women as for men in India. He abhorred the imbecile practice of child marriage and the multiplication of babies by babies, reducing the race to lifeless pigmies. Like Sri Krishna of old in the Bhagavadgita, he preached every kind of service to men, as of the very essence of religion, apart from retirement into solitude. He held that an all-merciful power has vouchsafed to us the British

connection, to give us the inestimable blessings of peace, good Government and equal laws in addition to all the treasures of Western wisdom and modern civilisation. He tried to fuse the Hindu and the Moslem into a common love for the motherland, to whose glorious past they had contributed with equal valour and heroism. He saw like Akbar, the Great Moghul Emperor, no difficulty in Christians, Mussalmans and Hindus alike following their Ishtam according to their traditions, historical growth and inherited inclinations, worshipping the same God though under different names as Allah, Brahma, God, etc., and living side by side striving for righteousness, purity and noble living under the influence of high ideals and creating a united new India. And inside the Hindu fold, he removed every barrier separating race and caste by proclaiming the common unity of the Vedic ideals underlying the apparently divergent practices obtaining from the Himalayas to Cape Comorin. He proved like his great master Sri Ramakrishna that even the tough-fought doctrines of Advaita, Dvaita and Visishtadvaita were but different visions of the same truth seen from different points of view and that they all prescribed almost the same rules of discipline and righteous living for the attainment of Mukti, eternal life and supreme bliss.

Every nerve-fibre of his brain tingled with sympathy for the poor and down-trodden; and, the large-hearted soul overflowed with an all-consuming love for India, a renovated and rejuvenated India which will purge itself of all its long-standing ills and stand out like a lion among the nations of the world, giving culture and religion to all lands, proclaiming humanity, fraternity and peace all round, and voicing forth the powers of divinity in humanity.

* May his great life and work be an inspiration to us all! May we all profit by his invaluable teachings!

One word more and I conclude. In Europe in modern times, whenever a great thinker arises, like a Goethe or a Darwin, a Carlyle or a Kant, he enshrines his best thoughts in a book and leaves it to posterity as his heritage. We in India feel that this is not enough. We found an order to perpetuate the teaching. And for this, the highest

knowledge, the Para Vidya of the Vedas, the fittest Apostles have from times immemorial been the most cultured and disciplined young men of the land living a life of selfless purity and poverty and giving their wholehearted devotion to the highest ideals of love and service of humanity.

In this select order of Sannyasis, etc., founded by the Swami Vivekananda we are indeed fortunate in having in Bangalore three worthy representatives, with the Swami Nirmalananda at their head and I associate myself with you all in offering them our best thanks and grateful appreciation for their noble work.

Let me finally express the hope that the young men of Bangalore will come more increasingly under the influence of their teaching and help themselves to become better and happier as individuals, worthier as ornaments of the Society and more patriotic and valuable as citizens of the State.

THE LIFE AND TEACHINGS OF SWAMI VIVEKANANDA.

(*Prof. Shyamacharan Dey's Speech at Benares.*)

DEAR BROTHERS !

WE have assembled here this afternoon to celebrate the fifty-second birthday anniversary of the great world-teacher, the Swami Vivekananda. Till 1893, the year in which he addressed the Parliament of Religions in Chicago, the Swami had been little known in India. He had been living as an itinerant monk for some years before he left India for the New World. The news of his unparalleled success in America fell like a thunder-clap on India and opened the eyes of his countrymen, who now recognised the merit of the orange-robed Sannyasin who had volunteered to unfold the mysteries of Vedantism to the Chicago Assembly representing the best brains of all nations. Gentlemen! you will kindly forgive me if I say that we Indians are a curious people. We possess eyes, but we see through the eyes of Europeans and failing that, of Americans. We possess, I suppose, some amount of what physiologists call the brain, but we exercise that particular organ in the groove approved of in England or America.

When we came to learn that an orange-robed Sannyasin had been honoured as no Indian had been honoured before in the Western Hemisphere we got impatient to ascertain who this till-then-unknown giant could be and at last when we succeeded in unearthing him, we busied ourselves in arranging meetings to pass vote of thanks to our unknown representative and later on in forming reception committees for his reception on his return home and engaging special trains for his travel, for we could not bear that it should be said that the prophet had not been honoured in his own country. Again, is it not true that most of us who have received a University education had refused to believe that there was anything very valuable in our religion or in our sacred books? It is only when the Hindu religion as expounded by Swamiji had created a sensation in America that we have turned round to examine if our religion, after all, is not utterly barren. Now that the Swami Vivekananda has been applauded by the savants of the West in Chicago and befriended by Max Muller and the Swamiji's feet have been worshipped by his Western disciples, we feel that our road is clear. We are now prepared to study this prince among men and profit by his teachings.

Swami Vivekananda was born in Calcutta in a Kayastha family in January, 1863. His father was an attorney-at-law of the Calcutta High Court. The Swamiji's family name was Norendra Nath Dutt. Young Noren went through the usual school and college courses and obtained his B. A. degree in 1884. By that time he had made considerable progress in Sanskrit, philosophy, history and astronomy. The Rev. Mr. Hastie, who was his professor of philosophy in the G. A. Institution, Calcutta, once remarked of him—"Norendra is an excellent philosophical student. In all the German and English Universities there is not one student so brilliant as he." Noren was endowed with an exceptionally sweet and musical voice which he turned to advantage by receiving lessons from an up-country expert (*ostad*). He was naturally of a meditative turn of mind, but at the same time was marked by a childlike simplicity. "In fun a boy, in song an artist, in intellectual pursuits a scholar, and in his outlook of life a philosopher—he appeared before his friends as unique amongst the young men of his time." He was a great favour-

ite with the college students of his day, but not one of them could really discover what a tremendous power was hidden within their friend who would regale them of evenings for hours and hours together with his charming religious songs sung at the banks of the College Square or Cornwallis Square tanks. Such was young Noren in 1884.

Ten years later, in 1893, we find him in Boston anxious to explain the mysteries of the Vedanta to the Chicago Parliament but without any credentials from any religious community in India, which was the "open sesame" to that assembly. We find him closeted with Professor Wright of the Harvard University, the professor of Greek, declaring "To ask you, Swami, for your credentials is like asking the sun to state its right to shine." He offered the Swamiji a letter of introduction to the chairman of the committee for selecting delegates, in which he stated, "Here is a man who is more learned than all our learned professors put together." Let us now see what Noren had been doing these ten years of silent and unconscious preparation.

All the while he was going through his college course, Noren had an irrepressible yearning for religious truths. His Western studies had well-nigh turned him into an agnostic, but he was not satisfied at heart with that position. He began to frequent the Brahmo Samaj founded by Keshab Chandra Sen and its off-shoot, the Sadharan Brahmo Samaj. He used to visit Maharshi Devendra Nath Tagore (father of the famous poet Dr. Rabindra Nath Tagore) and one day pointedly asked him if he had seen God. The Maharshi did not make any reply to assure him that he did,—but remarked "Boy! you have the eyes of a Yogi." He visited many Sannyasis and put to them the same question but not one could assure him that he had seen God. It was about this time that he was brought in contact with Sri Ramakrishna Paramahansa Deva who was destined to be his spiritual preceptor, guide, philosopher and friend. The latter was then living in flesh and blood in the Kali Temple of Dakshineswar, a few miles north of Calcutta. Noren had already heard of him from his professor of English in the General Assembly's Institution who had referred to Sri

Ramakrishna Deva's condition in explaining the word 'ecstasy.' The actual meeting of Noren with his future master came about in this way: Norendra's cousin, Rama Chandra Dutt, who was teacher of Chemistry in the Campbell Medical School in Calcutta, had been for sometime regularly visiting Sri Ramakrishna Deva and had realised who the so-called Paramahansa Deva was. Rama Chandra Dutt had gauged the depth of Norendra's spiritual yearnings and what he recommended to him was to visit Sri Ramakrishna Deva, assuring him that all his doubts would then be set at rest. Noren followed his cousin's advice and we find him entering the beautiful retreat of Sri Ramakrishna Deva. From a personal point of view the meeting of Noren with his future master was extraordinary. To Sri Ramakrishna Deva himself the meeting was a lightning flash of memory and recognition. He treated Noren as if he had always known and loved him. In some strange way unknown to himself and inexplicable, Noren felt drawn towards him. He did not know what to make of the matter. He could not understand the master's sudden joy at seeing him. He was asked to sing and he sang a religious song with his inimitable charm. The song acted like magic upon Sri Ramakrishna Deva. He cried out with tears in his eyes and with overwhelming joy upon his face—"My boy! my boy! I have been anxiously waiting for you for years! At last you have come!" And then he passed into Samadhi or super-conscious state. When he emerged from that state he said, "My boy! I was waiting for you all the time. Why did you make such delay in coming? My lips are burnt by talking with worldly-minded people. Now, however, I shall soothe them by talking with you." Referring to this meeting the Swami Vivekananda would afterwards speak of his impressions at the time: "What a mad man is this! Is it a madman to whom my cousin has brought me after all! Reason tells me that he is mad, but the heart is attracted towards him. Wonderful is this mad man! Wonderful is his attraction! Wonderful is his love!" As he was leaving, he gave his promise to Sri Ramakrishna Deva that he would come to Dakshineswar frequently. The master entreated him to come. So, on a later day, he went in company of some of his Brahmo friends. Again

Sri Ramakrishna Deva begged Noren to sing. He did so, and while the song was in progress, Sri Ramakrishna Deva exclaimed, "Behold! how the light of Saraswati beams out from him." "Do you see a great light before falling asleep?" next enquired Sri Ramakrishna Deva. Noren related what he experienced almost every night from his childhood, how the light came and how he would enter into it and then fall fast asleep. The master said eagerly "Ah! it is true. This one is Dhyān-Siddha. His sleep is as the meditation of God." It was at this interview that Noren ventured to put the same question to Sri Ramakrishna that he had put so often to many Sadhus. "Sire! sire! have you seen God?" The immediate reply was, "Yes, my son! I have seen God. I do see Him just as I see you before me. Only I see the Lord in a much more intense sense; and I can show him to you. He will converse with you just as I am conversing with you now." And Noren felt satisfied.

At the third meeting when Noren had finished his singing, a great seriousness came over the face of the master. The master was looking fixedly at Noren. He arose; and then taking him quite apart into the most distant retreats of the Temple gardens, he confided to him a momentous truth. He said, 'Behold! in you is Shiva and in me is Shakti! and these two are one.' Noren smiled. Certainly this was downright madness, if ever there was madness. The master, too, had his own thoughts. He was thinking that time had already come to modify the great scepticism of his long-expected disciple and he decided on a certain course. The same evening Sri Ramakrishna Deva threw himself into the condition of ecstasy. In that state he came down from his seat, walked to Noren, placed his own right hand upon Noren's heart and then drawing himself up, put his foot upon Noren's shoulder. At the touch of the master Noren felt himself sinking as if in a deep faint; his consciousness was dissolving. The room, the veranda, the temple, the garden of Dakshineswar, the faces and forms of those present and of the master seemed all of a sudden to fade out. He cried out in dismay, "O! what are you going to do to me! I have a father and a mother at home." And having uttered these words he fell into unconsciousness. Thus he remained for a short time until the master again touched his heart and then slowly he came

back to consciousness. When he was himself again, he felt a certain freshness of the body and a certain invigoration of the mind, as if he had awakened from deep slumber; the master had given his disciple just an inkling of Samadhi and shown that he was a spiritual power. From this moment Sri Ramakrishna owned and possessed his beloved disciple and Noren felt himself a tool in the master's hand.

Sri Ramakrishna Paramahansa Deva ceased to live in flesh and blood in 1886, so that Noren had about five year's spiritual training from the master. His training was often-times a matter of infinite patience and long suffering on the part of the master because of the disciple's often openly rebelling against him. On every point there was discussion, the master always loving, the disciple always gloriously militant. Sometimes Noren would find himself uttering the word "Kali! Kali!" with all his heart. Then the mind would suddenly start, "What is this? Who is Kali? Rubbish!" But a moment later it would be "Jai ma Kali, jai ma Kali" again. The doubting Noren was really passing away. The devotional Noren—the spiritual Noren—Noren the Hindu—was being born. Sri Ramakrishna injected his own consciousness, his own personal realisation of the Divine Mother and of Hinduism into the soul of Noren, till at last he was obliged to confess, "the Mother has made me her slave."

The relationship between the master and the chief disciple was extraordinarily sweet. So close, so deep, so divinely mutual was their love and regard, one for the other, that the disciples of Sri Ramakrishna and those of the Swami Vivekananda always think of these two souls in one and the same moment of thought as Ramakrishna-Vivekananda. Sri Ramakrishna's love for Noren was such that if Noren failed to come for some days to visit him, he would become inconsolable. He would sit weeping alone. Once Noren had said to him, "Why do you think of me so much at all times? You will become like me, if you constantly think of me. The Raja Bharat, thinking of his pet deer, forgot his ascetic practices and in his next life he was born a deer." Sri Ramakrishna's reply was, "From the day when I shall no longer see Narayana in you I shall not look upon your

face." Indeed Sri Ramakrishna's regard for Noren was so great that he would never allow Noren to offer a single act of personal service to him. The other disciples were free to do such services. In these days many devotees of Sri Ramakrishna used to offer him fruits and sweet-meats. Sri Ramakrishna would not partake of them save when he was sure as to the character and motive of the giver. He would not, in such a case, give them to his other disciples. But Noren could take them. Nothing could affect him. He was the roaring fire of purity. No stain could come upon him, so the master thought. Sri Ramakrishna had constantly before his mind the innate greatness of his chief disciple. He was wont to say of him—"so many devotees come to me, but there is none like unto him. I find that one is like a lotus with ten petals, another with sixteen petals, another with hundred petals at the most. But amongst lotuses Noren is the thousand-petalled."

Early in 1886, Sri Ramakrishna Deva was lying seriously ill in the garden-house at Cossipur. Intense renunciation came to Noren at the time. Under Sri Ramakrishna Deva's instruction he went through various Sadhanas or ascetic spiritual practices. One day he went to the master and said, "Sire! Do give me the Nirvikalpa Samadhi (perfect meditation)." Sri Ramakrishna Deva replied, "When I am well, I shall give you everything you ask of me." Noren insisted "But if you pass away what can I get?" Then the Master said quietly, "Well my boy, what do you want?" Noren replied, "Sire I wish to remain in Samadhi like Sukadeva for five or six days at a time and then to return to the sense-plane for a short while, if only to maintain the body, and then revert to that state of blessedness." Sri Ramakrishna Deva grew impatient and said, "Fie! you are such a big receptacle! Does it befit you to speak like that? I thought that you were like a huge Banyan tree and would give shelter to thousands of weary souls. Instead of that you are seeking for your own salvation. Don't think of such small things my boy!" At this reprimand of the master, Noren burst into tears. He now understood that the master intended that he was to go forth into the world and teach the Gospel.

But, even as Noren had asked, even so was he to have the Nirvikalpa Samadhi. It came one

evening unexpectedly when he was meditating in a lying posture. Suddenly he felt that there was a great light at the back of his head and cried out, "Where is my body? Where is my body?" and became unconscious; his breath stopped and his fellow disciples got alarmed. They reported the matter to Sri Ramakrishna Deva, who smiled and said, "Let him be, let him be! He has teased me long to reach that state." At 9 o'clock at night Noren's consciousness returned and he entered the room of the master. Sri Ramakrishna Deva said, "Now, then, the Divine Mother has shown you everything. Just as treasure is locked up in a box, so will this realisation be kept under lock and the key remains with me. Now you have work to do. When you have finished my work, the treasure box will be again unlocked." As a matter of fact the Swami Vivekananda passed away in Maha-Samadhi in July 1902 at the early age of 40 having nobly carried out his master's mission.

After the Maha-Samadhi of Sri Ramakrishna Deva his disciples determined to renounce the world and form themselves into a holy order under the leadership of Noren. The youth who sat at the feet of Sri Ramakrishna Deva became the chief apostle of the Gospel of Sri Ramakrishna and a teacher of the highest Vedic wisdom to the modern world. Noren, after having spent some years as a wandering monk became the Swami Vivekananda. His travels extended from the Himalayas to Cape Comorin and when he was in Madras some cultured men thought that it would be good if Swamiji was sent to America to represent Hinduism in the great Parliament of Religions to be held in Chicago. Accordingly they raised subscriptions, provided him with funds and sent him to America via Japan.

* We have the following description of the Chicago Parliament from the pen of the Swamiji himself. "Imagine a hall below and a huge gallery above, packed with six or seven thousand men and women representing the best culture of the country, and on the platform learned men from all nations on the earth. And I who never spoke in public in my life—was to address this august assemblage. It was opened in great form with music and ceremony and speeches; then the delegates were introduced one by one; and they stepped up and

spoke. Of course, my heart was fluttering and my tongue nearly dried up; I was so nervous that I could not venture to speak in the morning. Pratap Chandra Mozumdar made a nice speech, Jnanendra Nath Chakravarty, a nicer one; and they were much applauded. They were all prepared and came with ready-made speeches. I was a fool and had none, but bowed down to Devi Sarasvati and stepped up; Dr. Barrows introduced me. I made a short speech and when it was finished I sat down almost exhausted with emotion."

The Swami Vivekananda began his address with "Sisters and brothers of America," and with that, before he had uttered another word, the whole Parliament was as if taken by a great storm of enthusiasm. Hundreds upon hundreds rose to their feet and sent up deafening notes of applause over and over again. The Parliament had gone mad; every one was cheering, cheering, cheering; the Swamiji was bewildered. What did this mean! Then he knew that the Divine Mother was behind him. When silence was restored, the Swamiji began his address by thanking the youngest of nations in the name of the most ancient order of monks in the world, the Vedic order of Sannyasins, and introducing Hinduism as "the mother of religions," a religion which has taught the world both tolerance and universal acceptance; and he quoted two beautiful illustrative passages in this relation taken from the Hindu Scriptures. "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord! the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee." And the other, "Whosoever comes to me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to Me." When the Swamiji sat down "exhausted with emotion" as he himself puts it, the Parliament gave him a grand ovation which was a mark of their significant approval of his right as a preacher. Henceforth the Swami Vivekananda became the central figure in that august assembly. On the 19th September 1863 he read before it his celebrated paper on Hinduism. I do not propose to tire your patience by presenting to you his exposition of the Vedanta for that would be superfluous in this stronghold of Hinduism. I shall content my-

self by simply quoting one of the concluding paragraphs of his paper as an illustration of the Swamiji's superb eloquence:—"He who is the Brahman of the Hindus, the Ahura Muzda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians—give strength to you to carry out your noble idea. The star arose in the East; it travelled steadily towards the West, sometimes dimmed and sometimes effulgent, till it made a circuit of the world, and now it is again rising on the very horizon of the East, the borders of the Sampo, a thousandfold more effulgent than it ever was before."

The direct result of the Swamiji's exposition of Hinduism in America has been that Vedantism has taken firm root on the American soil. From seeds sown by him little plants have already sprung up and Sri Ramakrishna temples are now adorning some of the principal cities of the United States. Five Indian monks of the order of Sri Ramakrishna are at this moment at work in the States and the country is clamouring for more. Indirectly the Swamiji's success in America has a special significance for India. The Western people and especially the Americans now understand that we Hindus who have been receiving lessons in Western science and Western arts during the last two hundred years, have in our turn something infinitely more valuable to give away. All India shall feel grateful to the Swamiji for this, for its moral effect on the Europeans and the Americans is simply incalculable.

In December 1896, the Swamiji returned to India. He landed at Colombo and from Colombo to Almora his tour was one grand triumphal procession. The Swamiji now turned his attention to teach his countrymen their duties to their motherland.

His mind though highly philosophical was by no means visionary. He was eminently practical in his views and teachings. He knew his countrymen and his keen intellect made a correct diagnosis of their mental disorganisation. He knew that there were many among them who were born and bred in lifelong laziness and who wanted to throw the veil of renunciation over their unfitness for work. He was careful to impress on his audience

that this mental attitude was not an indication of Sattva quality (i. e. absolute purity), but was quite the reverse of it. It had its origin in the Tamas or ignorance.

We even find him exhorting his disciples to throw aside meditation, to throw aside personal salvation. "What will you do with individual salvation?" asks the patriot-saint. That is sheer selfishness. He therefore exhorts his disciples to pour their heart and soul in selfless work that their poor and ignorant brothers may be uplifted. He pointed out to his disciples the teaching of the Gita—that meditation is not the only path to salvation. The same path can be reached by selfless work also. "While the world-preacher was uttering constantly the philosophy of the highest Vedanta in the West, and urging the Western world to meditation, here in India the patriot was preaching the doctrine of disinterested public service and infusing the spirit of social reform which he insisted must come from within through an awakened public intelligence without any denunciation of traditional beliefs and customs."

The Swamiji was a great Vedantist. But he insisted that the teachings of the Vedanta should be carried into practice in our daily life, and herein lies his real greatness as a Vedantist, and this is what distinguishes him most from the other great Vedantists who had preceded him. Unlike the ascetics of old whose sole concern was their personal salvation and whose sole bliss was to be immersed in deep meditation, Swami Vivekananda advocated a practical Vedanta—a Vedanta making for a spirit of selfless public service. Suppose we have realised the oneness of the Universe; suppose we have realised that we are that one infinite Being. What good will it do to the world? Pertinently questions the patriot-saint and answers the question himself: "For then alone a man loves, when he finds that the object of his love is not any low, little, mortal thing. Then alone a man loves when he finds that the object of his love is not a clod of earth, but is the veritable God Himself. The wife will love the husband the more when she thinks that the husband is the God himself. The husband will love the wife the more when he knows that the wife is God himself. The mother will love her

children more who thinks that the children are God himself. That man will love his greatest enemy who knows that the very enemy is God himself. A man becomes a world-mover when his little self is dead and God stands in its place. He alone has the right to stand up and say, 'How beautiful is this world.' " Once Vedantism has been reduced into practice, the indecent and brutal hurry which forces us to go ahead of every one else will vanish from the world. The aspect of the whole world will be changed and in place of fighting and quarrelling there will be a reign of peace. All hate, all jealousy will vanish away from the world and this earth will become a veritable heaven.

The Swamiji felt very keenly the harsh and unnatural treatment with which certain classes are treated in India. He was sorely pained by what he saw in Malabar country. He says, "The poor Pariah is not allowed to pass through the same street as the high caste man; but if he changes his name to a hodge-podge English name or to a Mahommedan name, it is all right. Shame upon the Malabarists that such wicked and diabolical customs are allowed. The lower classes must be raised to the level of the higher."

Even in distant America the Swamiji was constantly thinking of his poor countrymen and urging his Gurubhais and his Indian supporters to exert themselves to uplift the masses of India.

Gentlemen! if you ask me what was the most prominent trait in the Swamiji's character, I can unhesitatingly say,—his unbounded love for the poor and the lowly in India. His heart really bled for them. How could it be otherwise! Was he not a true Vedantist? Does not our Vedanta teach us to see all with an equal eye? Is not a poor beggar Narayan himself, albeit the exterior may appear repulsive to a fine gentleman?

But did the Swamiji content himself simply by preaching the Vedanta in its practical aspect? Or did he himself attempt to carry out his preachings into practice? Has he left any solid work behind him? Most certainly—yes! Gentlemen! your presence here to-day sufficiently shows that you take an interest in the philanthropic work which is being done by the Sri Ramakrishna Mission. The noble and unselfish work of the Mission was started by the Swamiji and it is his spirit that is still animating that body. The *Sewa* or service of the poor

Narayans has always been placed by the Mission in the very forefront of its programme of work. To alleviate the sufferings of the poor, Sevashrams and Homes of Service have been established in several towns of India under the auspices of the Mission. An Orphanage and an Industrial School with an experimental farm attached to it have been established at Bhabda in the district of Murshidabad. Thousands of relief societies working independently of the Mission have sprung up in Bengal and other parts of India. A new spirit, that of self-effacement, self-denial and disinterested service is permeating and leavening young India. The Ramakrishna Mission has done yeoman's service in combating pestilence, famine and disasters wrought by earthquakes and floods. Its work has secured to it the approbation of Government and the admiration and confidence of the public. The philanthropic work of the Mission has been increasing year after year, and he would be a bold man who could set a limit to its sphere of usefulness. It makes one's heart bound with joy to see the selfless work which is being done by our educated young men, hardly out of their teens and coming from respectable families. They are the true Karma-Yogis of the Gita. They know not fear. They are not even afraid of the plague, for the spirit of Swami Vivekananda is within them. They know that they are in the arms of the Mother Divine in this world, and will be taken into Her bosom in the next.

Om ! Shantih ! Shantih ! Shantih !

ON THE CONNING TOWER.

AS there was no issue of the Prabuddha Bharata in February, quite a month has elapsed after the public celebrations of what is generally spoken of as the Vivekananda Anniversary till the time of our going to press, and by the time we reach our constituents the Sri Ramakrishna Anniversary also will have been celebrated. Our next number in April, therefore, will be a special one to commemorate this second anniversary.

From the comments of a Bombay contemporary, it would appear that a good deal of confusion exists in the minds of some people as to the way the dates for these anniversaries are fixed. Swami Vivekananda was born on the seventh day of the dark half of the lunar *Pous* and his Master on the second day of the bright half of lunar *Falgun*. Those of us who formally observe their birthday anniversaries, ascertain accordingly the exact dates every year from the Hindu calendar, but public celebrations for obvious reasons are arranged on Sundays following the birthday weeks.

Of all the birthday anniversary speeches made on the 25th of January and reported to us from different places, that of the Yuvaraj of Mysore at Bangalore is evidently the most successful. It is indeed a masterpiece in anniversary discourse, nicely bringing together within a small compass almost all the important features of the Swami's work and message, and combining dignity and sobriety of language with profound appreciation and sentiment. As is evident from reports published elsewhere, there were two celebrations at Bombay. The celebration held at the Hira Baug was the first of its kind in that city, the programme consisting, pure and simple, of a public meeting composed of Marathi and Gujrati Hindus. We heartily welcome this new development, and our sincere compliments are due to those who brought it about, for it bespeaks no small amount of enthusiasm on the part of these citizens of Bombay. We should have not a word of comment on the speeches that were made, however much ill-informed some of them might read as reported,—yes, not a word of criticism even on the funny sentiments expressed by one speaker who, on the strength of a fancied intimacy with Swami Vivekananda's life and career, was bold to rush in where the chairman modestly feared to tread; for it is not a matter of congratulation enough that thoughtful people, energetic, otherwise, in the country's cause, would shake off their stolid indifference with regard to the Swami's work and message and come forward to discuss them in public meetings? We warmly invite such discussion if conducted not in the spirit of a prating charlatan, but in that of an unbiased painstaking student.

The most welcome feature of the 'Modern Review' of February is the strong plea, made out in several well-written articles, for a reconstruction of village life in India, or in other words, for a definite practical move towards improving the Indian masses. The educated classes in India to-day practically live in exile, and all their fussy solicitude for "the depressed classes" would prove quite fruitless, if not foolishly harmful, unless they go back to the villages where India lives. First give back to the masses as far as possible the polity and structure of their rural life of old, and we shall find that our own ideas and ideals, the modern outlook on life, will steadily filter down to them as a matter of course, for since we broke away from the old scheme of rural and agricultural life, the arteries and capillaries through which ideas flowed from the heart to all the other limbs in the village organism have been lying disabled and dried up. Our country is essentially agricultural, whereas the educated classes have all joined in a mad general stampede towards professions mostly clerical. As a result, agriculture in India, wrenched apart from all the intelligence in the country, has suffered a most lamentable set-back and is now going to be led by the nose as a bondslave to foreign commerce. If we leave agriculture in this pitiable condition, we can never hope to build up trade and commerce in the country on a firm, healthy basis and thus to set free our collective life from the killing incubus of the economic problem.

So let the trumpet-call for a return to the villages be sounded forth, and let the educated classes, with a clear vision of the spiritual end of our collective life and with all the stock of experience and knowledge they have earned about the modern world and its methods, come back to their proper place by the side of the rural masses, too long left alone to struggle amidst depressing circumstances. Rural insanitation ought to be no excuse for them now, for who will fight it out but themselves, even after the Government is led to sanction large grants? Surely no mosquito brigades can supply what the new-born enthusiasm for service to the motherland, when properly directed, can do in this combat! Insanitation is only the penalty we are paying for neglecting and deserting our villagers,—a penalty for all our

mad scampering after town life in preference to the plain living which the villages provided. And if the old system of rural drainage has been perverted or tampered with, we have only our own culpable negligence to thank for it and it is now too late and foolish to lay the *whole* blame on railway companies. But it is not now too late to turn back, combine and move forward to reconquer the lost ground. So let the educated classes concentrate their resources of thought, sentiment and activity on the work of re-organising our village life with the spiritual mission of India as the basis, the key-note and the collective end, for unless a healthy, efficient public life springs up from our villages all over India, even the Government will never be in a position to impart real efficiency to all its measures for public good.

We cannot have any word in the English language to stand as an equivalent for *Brahmacharya*. The word sexual self-control is too poor a rendering. *Brahmacharya* is a word round which noble associations of moral and spiritual discipline had gathered for centuries. It is a word peculiar to our spiritual culture, having a glory all its own. In the ancient India of the Rishis, *Brahmacharya* was considered to be the open sesame to all sorts of lofty mental and spiritual attainments and it held a very honoured place in the code of spiritual observances. In the ancient society also, no one was considered to be a qualified unit unless he had passed during his early life through the discipline of *Brahmacharya* and had thus acquired the moral power that it implies. In fact if there was one ideal which was cultivated in ancient India as being the highest secret of a successful social life more than another, it was *Brahmacharya*. It was an ideal into whose keeping society surrendered itself and its destinies, and if it be put to us as to what is the greatest social calamity from which we suffer now-a-days, we would unhesitatingly point to the tacit but shameful falling-off of our society from this ideal of *Brahmacharya*. Most of our present-day social evils are only offshoots of this profound calamity, and we make the social confusion worse confounded, when, blindly leaving this very ideal of *Brahmacharya* out of account, we rush forward to reform these social evils which

our apostasy from this ideal has bred and nurtured. Let us illustrate.

The lot of a widow in Hindu homes is considered to be intolerable and widow-remarriage forms the topmost agendum in the programme of the modern social reformer. The privations of widowhood form the head and front of the reformer's arguments against what he calls the forced widowhood of Hindu women. Why should we deprive the widows of marriageable age of the benefits of a married life?—the reformer asks, and it is no doubt a pertinent question. It is indeed cruel to force upon our daughters that Brahmacharya which in our domestic life we ourselves have so cleanly thrown overboard. It is indeed a very hard lot for them to live in Brahmacharya when everybody around her,—her nearest relative or guardian—is so keen to enjoy the “benefits” of a married life. It is indeed most cruel of parents and relatives to have to deprive young daughters of those marital comforts which fill up such a big, real place in the economy of their own domestic life. The crux of the widow problem therefore is the necessity which it creates for young widows to live up to Brahmacharya which has become an impossible ideal for all their kith and kin. The whole family tacitly moves towards unrestrained self-indulgence and the existence of a youthful widow in the family has therefore become a cruel anomaly. The compulsory practice of Brahmacharya or control over one's sexual nature is a thing of the past, and our boys and girls are brought up in the happy expectation of a married life, the “benefits” of which are made to dangle constantly before their eyes such as no other benefits of grown-up existence are. The want of Brahmacharya has corrupted the whole trend and tenour of our family life and is it any wonder that such an environment would raise up the Frankenstein of a widow problem which we are powerless to allay? It is a shame of the deepest dye for any enlightened society when in its view it becomes a social cruelty if four or five per cent of its young ladies are destined by the hand of death to live a life of Brahmacharya, a life fraught with the glorious possibilities of service to that society itself.

Another grim and grave evil to which our society has made itself a ready victim by its apostasy from Brahmacharya is marriage by compulsion: every girl that is born in the society is an inevitable sacrifice to Hymen. This arbitrary custom amounts to snatching away from every woman in the society her *full* right of control over her own sexual nature; it is a halter to bind every woman down by the neck to flesh, no matter what divine right as a human being she may possess to strive for freedom from this bondage. A society that sets its seal upon such a custom violates the divinity of man and is doomed to everlasting humiliation. In its halcyon days this very society used to overflow with the joy and the strength that are born of the practice of Brahmacharya and we find not only the daughters of Brahmin sages like Sandilya of Brahmapur, but those of royal families like that of Kashi living a life of renunciation and Brahmacharya, of spiritual eminence and social utility. But we must remember that in the West, celibacy comes to a woman through her choice as a matter of social allotment, while in ancient India it used to come through Brahmacharya as a matter of spiritual triumph. Now in our moral infatuation, we have fallen off from our national ideal of Brahmacharya and have blindly and stupidly closed against our daughters the avenue to this spiritual glory with the dreadful result that we have to burn to death a girl of the spiritual promise of a Snehalata Devi!

For, rightly understood, this heroic maiden did not die a victim to the custom of extorting marriage-dowries, but to a larger social evil which is the direct outcome of our withdrawal from the practice of Brahmacharya. The compulsory payment of dowries by the bride's father is only a side issue of the whole problem. The main issue lies in that social necessity which compels him to admit his weak position and try to make up for it by payment of money. So long as this necessity is there to jeopardise and weaken the position of the bride's father, he is bound to approach the bridegroom's party with voluntary offerings of money and no end of vows on the part of prospective bridegrooms will improve *his* case. While he is helplessly exposed by this social necessity to a harrowing anxiety for giving his daughter a life-

mate, the bridegroom's father enjoys perfect freedom and scope for leisurely choice which has to be determined by a thousand and one considerations. As the inevitable result, the bride's father in his transactions has to come prepared for some amount of fleecing, and it is through the necessary loophole of this *willingness* on his part, that the custom of extorting dowries has been able to assert itself gradually. So even though our students pledge themselves to accept only voluntary dowries, the process through which this evil custom develops itself is left quite unaffected and it will again and again reappear in its vilest form. The fittest remedy, therefore, is to remove once for all the social necessity that so cruelly puts the screw on the bride's father, and to do that, we have again to veer round in our domestic life towards the practice of Brahmacharya and at the same time make it a rule for our girls to undergo a good religious training for a life of self-control useful to family and to society, till offers of marriage are secured for them in a smooth peaceful way without all the anxiety and worry which at present our own un-Hindu outlook on domestic life impose on us by creating a foolish necessity for solving the sex-problem for our daughters after the manner we solve it for ourselves, namely by self-indulgence under social sanction.

The problem of marriage reform in our society is not merely a problem for the physiologist, the

economist or the educationist. All our social institutions evolved out of spiritual ideals and with their decay, these institutions are bound to become perverted and putrefied. — As a general rule therefore, social reform with us must consist in restoring such declining ideals of spiritual life. This is what the Swami Vivekananda used to call reform and growth *from within*. If we faithfully hold on to the spiritual ideals, that underlie our social institutions, through all the vicissitudes of our social life, customs and institutions are sure to adapt themselves on the healthiest line possible to changing circumstances, and our society will be spared all the confusion of a social revolution on one side and the worse than useless tinkering methods of a blind conservatism on the other. All the present stir in the public life of Bengal about the Hindu marriage problem would conduce to permanent social welfare and progress, only if the educated classes are now able to discover for themselves how by tacitly and gradually doing away with the practice of Brahmacharya as a social ideal, we have been all along preparing the soil for a rich crop of social evils and abuses. Otherwise no such patchy methods as taking paper pledges from prospective bridegrooms or springing upon the people vigilance committees,—a highly fruitful source of social factions and intrigues,—will by themselves alone succeed in removing the evils which we have got to combat today in all earnestness.

THE FIFTY-SECOND BIRTHDAY ANNIVERSARY OF THE SWAMI VIVEKANANDA.

AT THE RAMAKRISHNA MATH, BELUR.

THE fifty-second birthday anniversary of Srmat Swami Vivekananda was celebrated with great *clat* at the Belur Math on 25th January last. The Tithipuja day falling on the 18th., happened to be a Sunday this year and this gave a much-desired opportunity to many devotees to come and join in the proceedings of that auspicious day, which consisted of special Puja offerings and Homa, devout songs by experts, and distribution of Prasada.

The public celebration came off on the Sunday

following, and the Math people had been preparing themselves to receive the thousands of Bhaktas of all denominations that would assemble there to pay their homage to the memory of the great Swamiji. Already since the preceding night the culinary department was in full activity, and huge vesselfuls of curry and sweets were being stored against the morrow's demands.

The day dawned with solemn splendour and it was a sight of unwonted joy and blessedness that met one's eyes from the roof of the Visitor's Room,



as it is called. The sun was just rising, and the busy hum of life had not yet commenced.

Devotees began to come in, at first in small numbers, then by tens, and hundreds, and by noon one could find surging crowds everywhere. Swamiji's own room had been tastefully decorated, as also his standing Sannyasin portrait in the courtyard below and his marble image inside the small temple on the southern side of the Math premises. The Visitor's Room was crowded by eager listeners, for music was going on performed by master-singers. About 11 o'clock, devotees began to be served with Prasada, and soon after the most important function of the day, the feeding of the Poor Narayanas, commenced. It was an edifying sight,—those long rows of hungry Narayanas assembled on the spacious lawn enjoying a hearty repast offered with the utmost tenderness. They were Narayanas to the hosts, and they seemed to be conscious of their privilege and were perfectly at home there.

The feeding of Bhaktas and the Poor Narayanas went on for some hours and was drawing to a close, when Pundit Suresh Chandra Samajpati spoke to an attentive audience on this aspect of Swamiji's teachings, viz., the service of the Poor Narayanas. He was followed by Mr. Sharma of the Bengalee Office and two or three other gentlemen who dealt with other aspects of Swamiji's teachings.

Towards sunset the huge concourse of devotees numbering about 8000 gradually thinned away and as the evening shades were enveloping all around, the last batch of Bhaktas left the Math amid shouts, responded to the hundredth time, of "Jay Sri Guru Maharajji ki jay! Jay Swamiji Maharajji ki jay!"

AT THE SRI RAMAKRISHNA ASHRAMA, BANGALORE CITY.

The fifty-second birthday anniversary of Srimat Swami Vivekananda was celebrated on the 25th January at the Ashrama under the auspices of Swami Nirmalanandaji in the presence of a large gathering. Among those present were Dewan Bahadur K. P. Puttanna Chetty, Messrs. Karpur Srinivasa Rao, Dewan Bahadur J. S. Chakravarti, Messrs. K. Chandy, M. Narayana Iyengar, K. Krishna Iyengar and B. S. Ranaj Rao. At 12 o'clock in the noon three cars with Swamiji's picture decorated with flowers and garlands, followed by a big procession of Bhaktas from the City and Cantonment with band and Sankirtan parties, entered the Ashrama compound. It was a very heart-stirring sight to see the spacious compound swarming with a large concourse of men, numbering about 4000, all admirers of the Swami in this remote part of India, attesting to the fact that the Swami's ideals and personality are fast capturing the imagination of his people, and the cherished mission of his life

of rallying the people of India round the banner of Sanatana Dharma is coming to sure fruition.

In the afternoon about 2 o'clock, the chief feature of Swami Vivekananda anniversaries, the feeding of the poor, was gone through and about 2000 poor people of the place were treated to a sumptuous repast. From 2 p.m. to 5 p.m., Harikatha performance or recital of the Pouranic story of Dhruva was carried on by Vedamuti Krishna Dass in Kannada and was very appealing to the audience. H. H. the Yuvaraja of Mysore accompanied by Mr. M. Visveswaraya C. I. E., Dewan, arrived in a motor car at 6 p.m. At 5 p.m. Mr. S. Krishnaswamy Iyengar, Professor, Central College read a paper on the Mission of Swami Vivekananda, after which Mr. N. Venkatesa Iyengar spoke in Kannada on the teachings of the Swami to a very appreciative audience. At 6-15 p.m. increasing numbers of people began to file in and the crowd grew thicker when amidst applause H. H. the Yuvaraja rose and made a speech, remarkable in point of intellectual penetration into the deepest teachings of the Swami and comprehension of his many-sided interests. Mr. K. P. Puttanna Chetty made a short speech dealing with the incidents that took place during the late Swami's stay in Mysore. Then Mr. M. A. Naravana Iyengar announced that the Yuvaraja had contributed Rs. 100 for the upkeep of the Mutt and thanked the Yuvaraja on behalf of the Swamis of the Mutt for having graced the occasion. The celebrations terminated by Mangalarathi and distribution of Prasad. Afterwards Swami Nirmalananda garlanded the Yuvaraja who then inspected the Mutt with the Dewan and left at 8 p.m.

At the premises of Chathur Veda S. Sabha School, Cavalry Road, Bangalore Cantonment, the Utsab was celebrated on the 15th of Feb. according to a programme consisting of the feeding of the poor, music, discourse on the Swami's life and Rathotsavam with Sankirtan.

SRI RAMAKRISHNA HOME, MYLAPORE, MADRAS.

The celebrations began with *Bhajana* and several leading gentlemen of Madras including the Hon'ble Mr. Justice Sadasiva Iyer were present. About 10 o'clock, there was a temporary cessation of *Bhajana*, and the most important item of the day, the feeding of the poor, was gone through and about 2500 poor people were fed in the market. At 4 p.m. Mr. N. K. Tathachariar read an interesting and instructive lecture in Tamil on "The Significance of Swami Vivekananda's teachings" before a large gathering.

At 5-30 p.m. a meeting was held presided over by Mr. S. Ramaswamy Iyengar, Judge, Small Causes Court, when Mr. Srinivasa Iyengar, delivered an address on the "Influence of the Swami's Teachings." The chairman in introduc-

ing the lecturer referred to the death of the late Mr. Justice P. R. Sundara Iyer who was intimately connected with the Mission and had personally discussed with the Swami about Hindu philosophy and religion. In the course of his interesting lecture Mr. Srinivasa Iyengar said that the first impression of the Swami was his great strength and his great power. They felt at once they were in the presence of a mighty intellect. He was not a Sannyasin of the class with which they were acquainted. He had assimilated the culture of the West and drunk deep of the waters of the Western knowledge, and at the same time they saw before them the illuminating presence of a great spiritual personality. He seemed to them the very embodiment, the incarnate presence, of Eastern spirituality. Another striking feature in him was his absolute frankness and freedom and his independence. He was a spiritual teacher, but he told them to be strong, strong in body, and to be manly, absolutely fearless and invincible. To him religion was not an isolated province of human endeavour. His religion was not simply solitary meditation for selfish development, but service to men in whom he perceived the Divine. He taught them to find the Divine in man not by blind belief but by experiment, by reason and by vision. The whole soul of him throbbed with infinite tenderness and infinite anguish over the lot of Indians. He consecrated his life to the service of India, particularly the poor, the oppressed and the outcaste. The inspiration of the life which he led and the force of his teachings were evident in all sides of Indian activity. They were striving to raise their masses, they were striving for universal education and for greater prosperity of the lower classes. They had come to realise the dignity of man as man and the devoted band of disciples of the Swami had shown them by their acts in times of plague, famine and sickness that they were willing to render loving service to the lowest and the poorest without distinction of caste or creed and that they were in no way inferior to the Western races.

AT BOMBAY.

(1) THE CHARNI ROAD CELEBRATION.

On Sunday the 25th January, the fifty-second birthday anniversary of Srmat Swami Vivekananda the founder of the Ramakrishna Mission, was celebrated with greater enthusiasm and success than ever before at the residence of Mr. H. Deva Row, Soman Building, Charni Road, Bombay, commencing with a recitation from the Rigveda by four Brahmins, distribution of rice to the poor which numbered about 400 and a Pooja at noon. A large gathering of both invited and uninvited guests was present at the time as the occasion was purely a non-sectarian one and open to the public according to the programme. There was a Bhajana in

the night followed by a Puja, during which time the appreciably decorated hall was packed with an assembly of about 150 earnest followers of the Swamiji. The occasion was brought to a termination with the distribution of Prasad and the thanking of the assembly by Mr. H. Deva Row for the kindness they had shown towards him and the respects they had paid to the memory of the Swami.

(2) THE HIRA BANG CELEBRATION.

The 52nd birthday anniversary of the late Swami Vivekananda, the founder of the well-known Ramakrishna Mission of Bengal, who earned world-wide celebrity as the most prominent figure at the Chicago Parliament of Religions in 1893, was for the first time celebrated publicly by his followers and admirers, at the Hira Bang, opposite C. P. Tank, Bombay, on the 25th January.

There was a large audience composed mostly of Marathi and Gujrati Hindus.

Mr. Daji Abaji Khare, B. A., LL. B., was voted to the chair and among those who addressed the gathering on the Life and Mission of Swami Vivekananda, were Messrs. K. Natarajan, Editor of the "Indian Social Reformer," B. V. Vidhansa, B. A., LL. B., G. K. Deydhar, M. A., of the Servants of India Society, G. B. Trivedi and others. The speeches were delivered in English, Marathi and Gujrati.

The chairman Mr. Daji Abaji Khare said:—Gentlemen, you all know from the handbills circulated that we mean to celebrate today the anniversary of one who was one of the greatest sons of India. Swami Vivekananda's name is not only a household word in this country, but he has made himself famous all over the world, especially in America and Europe. The great message he delivered to the world was that every Hindu, if he had but self-confidence and if he only knew what real Hinduism was, would be great not only by himself, but would be a very great power in the whole world. This message he first delivered in rather low tones, but the volume of the tone gathered strength, and ran from one end of the country to the other. He carried that same message to America, and in the Parliament of Religions there, he exemplified and demonstrated to all the great representatives that had congregated that Hinduism had up till then been very much misunderstood.

I think it must be admitted that in Swami Vivekananda India had produced a son of whom she ought to be proud. His interpretation of the Indian philosophy was on the lines of the Bhagavad-Gita. The great message he delivered to the world was work, unselfish work, for the good of your fellow-beings, and it is by such work you achieve the lasting benefit of mankind.

Another great message which he delivered was that, whatever religion a man pursued, that would not raise or degrade him over his fellowmen. As

the Bhagavad Gita says, "the object of all is to approach Him," like the great rivers which, whatever courses they pursue, ultimately fall into the great sea. In the same way all religions, whatever doctrines they inculcate, whatever form of worship they teach, teach but ultimately the truth, that every one must endeavour in the best possible way to help his fellow-beings and thus reach the great Immortal Self.

Gentlemen, as you know, there are a good many speakers to-day, and it is not desirable that I should take up any more of your time. The only apology I can offer you for having consented to preside to-day is not because that I have studied Swami Vivekananda's works to such a great extent as to be able to expound and demonstrate his doctrines, but my great excuse is, I think, that I am wanting more in modesty than the other gentlemen who will now address you. They will state their subjects much more clearly than I have done. I will now call upon Mr. Natarajan to address the meeting.

Mr. K. Natarajan, Editor of the "Indian Social Reformer," who followed next said that at the outset he must disclaim the Chairman's implication that those who came after him would be able to explain their subjects more profoundly than he had done. However it was generally considered a journalist's business to know something about everything, and in this particular case it had so happened that he not only knew something of Swami Vivekananda's life and career, but he had had opportunities of knowing them rather more intimately. He then gave a brief account of Swami Vivekananda's life and said that when he first landed in Madras, one of the first men to approach him was Mr. Justice Sundara Iyer—a brilliant scholar, and there was also another gentleman who was at first considered to be practically an atheist but who subsequently became one of the accepted disciples of the Swami, which created a profound impression then. Then in Madras Swami Vivekananda was able to get some help from men like the Raja of Ramnad. He attended Chicago with the help of that Maharaja. He went to England; he saw Professor Max Muller; he came in contact with European orientalists and he also saw that the West had many things to teach them, and that was really the speaker's impression too. He came back to India via Colombo, and the speaker added that he remembered very well the great difficulties of seeing him in Madras when the Swami arrived there. He also remembered the huge Town Hall meeting held in his honour in Madras; the Swami launched in fierce denunciations, in spite of the request of his best friends, against the Theosophical Society and Occultism. He also well remembered the Swami's very remarkable speech when the Social Reform Association presented him with an address, and there also he made very strong remarks against the Theosophical Society.

From there he went to Calcutta, and there he devoted himself to the organisation of social work with a band of youngmen, and the great work that they did was in connection with the great famine of 1899 in Rajputana.

Continuing further, the speaker said that it might be questioned why he (the speaker) who was not a real Hindu, should stand there and speak of this great man, and he submitted that his excuse for appearing before them in commemorating the memory of the great Swami, was because the Swami was a man of great heart who felt that if the Indian people had to be raised, it was necessary for them to feel the impulse of national greatness. That could be done, not by politics or social reform, but by a strong religious impulse. His great idea was to establish a Sanskrit College somewhere in India. But with all his desire for the elevation of the Indian people, he was not in the speaker's opinion, a great religious thinker or philosopher, nor a great scholar, but he was a man with consummate genius for national reconstruction. When the Swami went to Madras with that glorious mission, some of his own followers who were Brahmins,—and it is known how orthodox and consummate Brahmins in Madras are, began to question him as to what he ate in America, where he stayed there, and so on. When he was thus criticised by his own countrymen, he naturally lost heart and came to the conclusion that national regeneration must come from outside and settled down in America. One thing he had taught us, and that was that Hinduism had an universal and dynamic aspect. The religion of Vedantism as Swami had explained, would bring about the brotherhood of man, and that was the essence of Hinduism, and it was in that direction that the trend of Indian religious mind was always turning.

He thought therefore that they might well emulate in that respect, viz. they might try as far as they could, to conceive of their country and of the universe, in spite of the phenomenal distinctions of race, colour and creed, as embodying a spiritual principle, and also to endeavour, with all the heart and soul, to further its progress in all directions. Concluding his remarks, he asked his hearers to remember one important point and that is that while Christianity taught them to treat their neighbours as themselves, the Upanishads went a step further and taught them that their neighbours *were* themselves.

Mr. G. K. Devdhar said that one of the many aspects which the life and labours of Swami Vivekananda presented to an early student was the aspect of a patriot. He was a great religious worker, and in a certain way, a social reformer. He felt the need for religious work and the necessity of social reform, because he believed in the immediate need of regenerating and lifting the people of his motherland. Swami Vivekananda was

thus a great power and a force during the closing portion of the last century, and those who had been able to read his speeches and see some of his works, as the speaker had done, were necessarily struck with the great and fervent patriotism which was the root passion of all his actions. Mr. Devdhar said that he had the great privilege of visiting almost all the places which were at one time inhabited by the Swami; the Swami was a religious worker but his religion was not of negation; it did not preach narrowness; but his religion was of construction, absorption and inclusion, and above all, his religion was most suited for the India of to-day. He interpreted the principles of Upanishads not in the light of the 12th or 13th century or of the Shastris or Pandits, but in the light of the 19th or 20th century, or to be more clear, in the light of the need of his people. Therefore wherever he went he preached the loftiness of his philosophy and at the same time exposed the hollowness of the present-day practices.

Continuing further, the speaker said that they met there to commemorate the memory of such a great man, and asked if it was not their duty that that honour must be shown in some practical form. What was the best way in which they could please the great soul that might be watching over their assembly that evening—not certainly by their words and certainly a man like the Swami would never be pleased with their lectures,—but if they could have a few youngmen who would go about, following the principles which the Swami had enunciated in his lectures and in his life and mix with the people,—not hate them for their backwardness and ignorance,—but love them and lift them up, the speaker said that they would be commemorating the life and labours of a great man in the most proper manner possible.

Mr. Munshi, Advocate of the Bombay High Court, in paying a tribute to the memory of Swami Vivekananda, said that when the Swami came amidst them first, Europeanisation was considered the sole salvation for India. India's literature, India's civilisation and India's religion were alike considered by the lovers of this land as a dried-up and exhausted fountain. The best of our minds, those who loved the country best at that time, turned for their inspiration to the oracles of the West and tried to inoculate themselves, in frantic despair, with the Western culture and if there was any one who tried to unearth the spirit of our civilisation and undertook the arduous task of restoring in them confidence and self-reliance, and also of appealing to our philosophy for the reconstruction of ourselves and our nation, it was Swami Vivekananda. "There is therefore a different atmosphere now. At the present time youngmen of 20 and 25 try to dive deep into the mysteries of the Gita which was once supposed

to be the monopoly of those who had one foot in the grave."

Another thing which Swami Vivekananda preached was the spirit of self-assertion. It was an admitted fact that they were a sort of exclusive nation; they were very proud of their own virtues and qualifications, of their own past glories and achievements. And Swami Vivekananda told them that their philosophy might be the greatest on earth, their religious principles might be the best that the world ever knew of, but unless they went to other nations and mixed with them freely, none would be prepared to acknowledge their just rights; and the speaker considered it necessary to emphasise this point at the present time, for he was of the opinion that, only when they went out, when in competition with foreigners,—be it in politics, education, religion, or in any sphere whatsoever, then alone they would be in a better position to assert their rights.

Several other speakers also addressed the assemblage.

At the conclusion of the speeches, Mr. Devdhar spoke of the desirability of forming a permanent Vedanta Society in Bombay to carry out the teachings of the late Swami in a practical manner. The need of such a society was widely felt and he had every reason to believe that, if it was started, it would be widely supported. A committee of gentlemen named at the meeting was formed to take the preliminary steps to organise the association in view.

A vote of thanks to the chair brought the proceedings to an end.

AT BENARES.

The fifty-second birthday anniversary of the Swami Vivekananda was celebrated at the Ramakrishna Advaita Ashrama, Benares, on the 25th January last. His Holiness Swami Brahmananda, President of the Ramakrishna Mission was present on the occasion and personally supervised the proceedings. The special features of the day were the feeding of the poor and a lecture by Sriji Shyama Charan Dey, M. A. Professor, Central Hindu College. It was followed by another gentleman who spoke in Hindi and by His Holiness Swami Premananda. About 800 poor Narayans were sumptuously fed this year. Many students of the local schools and colleges took an active part in the entertainment and many well-known gentlemen and a few ladies were present to encourage the youngmen in their practical sympathy with their less fortunate brethren. From 5 to 7 p. m. there was Bhajana with music, after which the festivities closed with the distribution of Prasada.

AT KANKHAL.

The premises of the Sevashrama were tastefully decorated and portraits of the Swami and his Master were beautifully decked and prominently placed. 800 poor people were fed with *luchis*, vegetables

and sweets. There was a good concourse of local Sathis and gentlemen who were addressed by Swami Hridayananda on the life and message of the Swami and were treated to music, *bhajan*s and gramophone.

AT COLOMBO.

Over 500 gentlemen assembled in the rooms of the local Vivekananda Society. Proceedings began at 3.30 p. m. Besides the chanting of the Tamil Vetham, there was music at intervals by a band of expert musicians. Pundit S. Kandipillai addressed the audience on the "Life of the Swami." There was another lecture on the Vedanta. Oriental refreshments were served. The proceedings closed with music, the distribution of "Thampoolam," and sprinkling of rosewater.

AT RANGOON.

On the 18th Jan. there was Puja in the Ramakrishna Society rooms, followed by *bhajan* and music in Bengalee and Madrassie, distribution of *Prasad* in the morning and *Sankirtan* in the evening. On the 25th. Bengalee and Madrassie music and *bhajan* lasted till 11.20 a. m. 120 poor people were then sumptuously fed till 1.20 p. m. Music and gramophone records then followed till 4.30 p. m., when the public meeting commenced. The speakers were Mr. S. Dayaji and Dr. T. S. S. Rajan. The day closed with the distribution of *Prasad*.

AT SINGAPORE.

The Ursab was held on the 13th February at the Aryasamam premises. The portraits of Bhagavan Ramakrishna and the Swami were tastefully decked with flowers. The meeting began with solemn *pūja* and was addressed in Tamil by Mr. K. S. Chakravarty and in English by Mr. E. N. Lingam. It closed with distribution of sweets, fruits and *prasad*. On the 15th there was *pūja* at the Sri Krishna Temple and 300 poor people were fed.

AT TEPPAKULAM, TRICHINOPOLY.

The hall of the Hindu Secondary School was decorated and portraits of the Swami and his Master were prominently placed. The hall was packed with 500 people during the Harikatha with which the proceedings commenced at 3.30. The meeting was addressed by Mr. T. V. Swaminatha Aiyar and one Kadimudi Sastigal and it was closed with Arati and distribution of *prasad* at 8 p. m. In the morning from 9 to 11 a. m. 400 poor *Narayanas* were fed sumptuously amidst great rejoicings.

AT TIROVALUR, TANJORE.

In the morning there were *pūja*, chanting of the Vedas, *bhajan* and instrumental music, in the afternoon feasting and music, and in the evening, reading of a stotra in Tamil and English and a sketch of the Swami's life by Mr. K. R. Krishnamurthi Aiyar, and two impressive speeches by Mr. P. K. Subh-aiyar and Mr. Shastri respectively. The meeting

closed with vocal music, *mangalarati* and distribution of *Prasad*.

AT SIVAJANGA.

On the 18th Jan. for the first time in this place the anniversary was celebrated with great enthusiasm. In the morning there was *bhajana*, and in the afternoon, *aradhanam* with readings and recitations from Sacred Texts. After the distribution of *prasadam*, the public meeting commenced presided over by Mr. R. S. S. Avergal, District Munsiff. A thoughtful and interesting paper in English was read by Mr. A. Gunapathi and two lectures in Tamil was made by Mr. P. S. Ramaswami Iyer and Pundit Krishnacharya of Elattur. The chairman then closed the proceedings with an impressive speech.

AT CONJEEVERAM.

A whole-day celebration was held at this place on the 18th Feb. according to a programme which included Puja, *bhajana*, feeding the poor, Sanskrit recitations, and lectures. Swami Sarvananda of the Madras Math presided.

AT KATHAL, PUNJAB.

The celebration was held on the 18th of Feb. at the Ram Ashram Dispensary Buildings. The proceedings began at 10.30 a. m. with *bhajan*s by the students of the Depressed Classes School and ended with the same and Arati after 12.30 noon. The speakers were Mr. Sriram and Mr. B. Ganapat Rai who spoke impressively on lessons and anecdotes from the Swami's life.

AT ALMORA.

The Tithipuja on the 18th Jan. was performed solemnly by His Holiness the Swami Sivananda, who is sojourning at the place, amidst the many admirers and followers of the Swami. On the 25th Feb. Mr. F. J. Alexander who has been doing splendid work among the local students held special classes on the Swami's teachings and distributed, with the kind permission of the reverend gentleman in charge, 100 blankets, sweets and choice fruits to the inmates of the local Leprosy Asylum.

AT THE MIDNAPORE CENTRES OF FLOOD-RELIEF WORK.

At the Chandipur centre on the 18th Jan. the Tithipuja was observed and 3000 poor people were fed. On the 25th at the Bhagavanpur centre, there were *pūja* and feeding of 1000 poor people and 200 poor children.

Besides the above-mentioned places, celebrations were held in the usual style at all the other centres of the Ramakrishna Mission and at several other places, from which reports are still pouring in to our office. We just find it possible to summarize considerably some of the reports that reached us early in order to allow them space in this number.

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वराशिर्वाधत ।

Katha Upan. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA.

JNANA-YOGA.

First, Meditation should be of a negative nature. Think away everything. Analyse everything that comes in the mind by the sheer action of the will.

Next, assert what we really are—existence, knowledge and bliss—being, knowing and loving.

Meditation is the means of unification of the subject and object. Meditate :

"Above it is full of me, below it is full of me, in the middle it is full of me. I am in all beings and all beings are in me. Om Tat Sat, I am It.

I am existence above mind.

I am the one Spirit of the universe.

I am neither pleasure nor pain.

The body drinks, eats, and so on. I am not the body.

I am not mind. I am He.

I am the witness. I look on.

When health comes I am the witness.

When disease comes I am the witness.

I am Existence, Knowledge, Bliss.

I am the essence and nectar of knowledge.

Through eternity I change not. I am calm, resplendent and unchanging.

THE REALITY AND SHADOW.

That which differentiates one thing from another is time, space and causation.

The differentiation is in the form, not in the substance.

You may destroy the form and it disappears for ever; but the substance remains the same. You can never destroy the substance.

Evolution is in nature, not in the soul,—evolution of nature, manifestation of the soul.

Maya is not illusion as it is popularly interpreted. Maya is real, yet it is not real. It is real in that the Real is behind it and gives it its appearance of reality. That which is real in Maya is the Reality in and through Maya. Yet the Reality is never seen, and hence that which is seen is unreal, and it has no real independent existence of itself, but is dependent upon the Real for its existence.

Maya then is a paradox—real, yet not real, an illusion, yet not an illusion.

He who knows the Real sees in Maya not illusion, but reality. He who knows not the Real sees in Maya illusion and thinks it real.

OCCASIONAL NOTES.

THE wonders of science have made it a truism to say now-a-days that truth is stranger than fiction! Modern occultism on the other hand fills the air with its high-sounding claims. But all such marvels and mysteries shrink into insignificance before the greatest miracle of the modern age,—the life of Sri Ramakrishna Paramahansa. It was, however, as the silent oncoming of the Divine Immensity over the sandy shores of human life, and no mighty stir was therefore created to compel attention, when such a stupendous fact came into being.

It is a miracle, for modern science cannot explain this life. It is the surest and boldest testimony of the superiority of the Indian culture to the scientific culture of the West, and it has won for the spiritual science of India a distinct triumph over modern science. What Sri Ramakrishna used to call his Vijnana or science has paled the glories and shamed the pedantries of what the West calls its science. On the authority of direct observation, the latter declared that it is all matter and force, and on the self-same authority Sri Ramakrishna declared that it is all God. Western science claimed to put you and me on the way of finding out for ourselves that all is matter and force, and Sri Ramakrishna did the same with regard to his own conclusion, namely that all is God and nothing else. In fact, no scientific ground is left for modern science to boast of its own truths as being more scientific.

Science was stifling all divinity out of man and his world. It was pulverising everything into atoms and molecules, practically declaring to man in respect of both his body and soul,—“Dust thou art, to dust returnest.”

It was proselyting man all over the world to its tempting creed of “enjoy while you live,” and day after day spreading out to him clever means and contrivances for gratifying luxury and greed. Cut off from an appeal to direct observation, philosophy and religion found their authority waning on every side and tacitly left the field before the triumphant march of science, for which the latter paid them the half-patronising, half-reproving compliment of calling their fundamental verities by the name of mysticism. Like the emperors of ancient India who used to perform the *ashwamedha*, proud science had let loose the sacrificial horse to defy all whom it might concern to contest its exclusive claims in the domain of truth, and without let or hindrance this horse had roamed all over the world, till it found itself captured at last on the banks of the holy Ganges! For from the Temple of Dakshineswar the death-knell to those exclusive claims of science had been sounded and henceforth it will have to own the supremacy of religion and study nature from its proper subordinate point of view.

But no disparagement is meant hereby to science in the true sense of this term, and modern science is science only in a very narrow, restricted sense. Science indeed has to be the only and the surest way to Truth, simply because it accepts Experience and Experience alone to be its foundation and seat of authority. But unfortunately, modern science does not build its edifice of knowledge on the whole range of human experience as it should, but only on that sensuous part of it where man is more a bondsman to matter than his own master. Human experience ranges from sensuous perceptions

to those higher spiritual intuitions which lie far beyond the object-world of the senses. Why should science, therefore, confine itself within the narrow limits of the material point of view and yet pose as the sole custodian of incontestable truths for man? Who knows that the very wrong foundation of experience that it has chosen for itself does not already vitiate its view of things and disqualify it from getting at the whole truth about man's life and his world? Rather should science pitch its foundation and seat of authority on the highest experiences of man and then seek to explain facts on the sensuous plane by following up every generalisation there with an appeal to those highest experiences. This is the method which science in ancient India must have followed, and the results attained, for those primitive ages of human culture, were simply marvelous. The miracle of Sri Ramakrishna's life has burst upon modern culture, as it were, not simply to destroy the proud pretensions of its materialistic science, but to herald as well the rise of a new science with a foundation more broad and a method more perfect,—verily the science which evolved in ancient India its wonderful culture.

Not less momentous and far-reaching is the significance of Sri Ramakrishna's life with regard to Religion. Religion is one thing, creed another; the one is a uniformity, the other a variety. But Religion in modern times was losing its reality and shading imperceptibly into creeds, so that when the nineteenth century brought men of all climes into close contact with one another, one of the foremost postulates of their common experience was that *religions* are many. Such a postulate is bound to prove fatal to the lasting solidarity of man, for nothing but community in Religion will be found in the long run to avail in uniting all mankind together in the bond of one universal life. Every other interest of man except Religion moves

too near the diversified surface of his nature to warrant any world-wide community on its basis. So the clearest demand of the modern age was that Religion be re-vitalised and re-instated as a uniformity. Sri Ramakrishna's life not only fulfilled this demand, but re-affirmed the necessity of all the various creeds,—he himself demonstrating through his individual life how humanity has to collectively realise the unity of Religion through the practice of all these creeds.

And in Sri Ramakrishna Paramahansa Religion found back its lost reality. Religion had come to be with us a mere fact of our belief and sentiment, and necessarily therefore in the growth of collective life everywhere in the world, worldly interests which move on the *terra firma* of experience scored an easy triumph and pushed Religion to a corner. As a result, the brute in *man as the individual* re-appeared as the brute in *man as the nation*, and Religion was powerless to bring man in his new aspect under its humanising influences. Modern humanity in this way was steadily drifting away from its ancient moorings in Religion, while the ruthless competition in worldly pursuits was eddying on every side to draw it into the gaping jaws of death. Now surely was the time for Religion to incarnate itself among men and assert its full authority and glory, and the Divine mantle fell upon the son of a poor Brahmin in a small village in the district of Hughly.

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But behold what vast world-moving power lay stored and hidden within the simple exterior of this village Brahmin who passed his life mostly within the four corners of a temple-garden! Within ten years of his passing away the wave of his spirituality encircled the globe, and he has left the spiritual atmosphere so heavily surcharged with inspiration, that wave after wave like the first is bound to flood the world as time is ripe for

each. For does not the demand that he came to meet justify our anticipating a supply commensurate with it? And does it not lie in his power, as Swami Vivekananda assured us, to raise up his valiant workers, if he chooses, from the dust by hundreds and thousands? Here indeed was a man who could shape your mind as he pleased as if it was a ball of earth in his hand, who toyed with time and space as if they were dice for his game, who could manipulate and hold in check all his supernatural powers with the ease and placidity of a child at play, and yet the ego in him had disappeared without any trace and it was the Mother that was left through every atom and pore of his being!

And language fails to describe the versatile character of his exalted spiritual moods. He was as a perfect living museum of all the types of ecstasy of Love and vision of Truth,—from the lowest type to the highest. What theory would explain how the whole world-culture in Religion came out focussed through one man? What science can explain that wonderful fusion of the individual into the universal, so that we could not fix upon one set of spiritual characteristics and say that he was this and not that? He was that perfect orb of spirituality which presented to the circumscribed vision of every religious aspirant that approached him just one luminous facet or disc. He was therefore, as we said above, the very spirit of Religion incarnate among

men; and he reinstalled Religion as the most solid fact of human experience, in presence of which the claims of all other facts for supplying the foundation of our individual and collective life should vanish into thin air.

And the strangest power which this strange man wielded was the way in which he would impart truth and spirituality to whomsoever he chose. Holiness, ecstasy, purity, love, renunciation, spiritual vision and exaltation, were to him tangible entities admitting of actual give and take just as material objects do in our hands, and he would by a simple touch make years, and even lives, of spiritual effort crowd themselves into a moment to lift a man out of the ordinary plane to any plane of higher experience he liked. This is why we said that time and space were with him as playthings, and this is why we are enabled to find out that he was not simply holy, but Holiness itself, not simply pure, but Purity itself, not simply a man of ecstasy, renunciation, love and truth, but Ecstasy, Renunciation, Love and Truth incarnate. Those of us, therefore, who adore this man in truth, renunciation, love and purity, adore him truly and best, but those who merely use his name and form to label themselves his followers, only gratify a narrow sectarianism to which they have fallen a prey, but from which the miracle of Sri Ramakrishna's life seeks most to save mankind.

THE THREE ESSENTIALS OF THE GOSPEL.

THREE essential features seem to stand out from the Gospel of Sri Ramakrishna as having paramount importance for mankind in modern times. Stated in short propositions, they are: first, religion is one; second, religion is realisation; third, religion is incompatible with *kama* and *kanchana*, i. e. lust

and mammon. These three go to make up respectively, according to the Gospel, the theory, practice and prerequisites of religion.

The unity of religion is a Vedic postulate,—एकं सद्धिमा बहुधा वदन्ति, "The One Being the sages express variously." There are evidences in the Vedas of religious dissen-

sions among the votaries of the various gods such as Indra, Marudah (the later Merodach of Babylon), Asura Mahadiwah (the Ahuramazda of Iran) etc. But it was the distinctive feature of that main branch of Vedic culture which established itself in India that it rose beyond such disputes to a height of wisdom which made the vision of the unity of religion possible; and this vision formed the fundamental principle in the life-history of the Indo-aryan race. At the dawn of the post-Vedic age, when the Vedas were compiled for the last time in India, the circumstances demanded that this fundamental principle be again voiced forth and according to the Gita, Sri Krishna did it in clear distinct terms. But nowhere in the history of the whole world, the necessity for declaring the unity of religion appeared so imperative as in modern times, for the idea of one religion and one God is the indispensable precondition and counterpart of that idea of one humanity which is steadily but irresistibly tightening its hold on modern world-culture.

The unity of religion in and through a diversity of creeds,—this is the truth which Sri Ramakrishna declared to mankind, and he declared it not on the authority of any intellectual synthesis, but on the strictest authority of personal experience, of practical demonstration. We have witnessed in modern times serious efforts of the intellect to manufacture a universal religion in order to meet the modern demand for it. The method generally followed is to lop off from all the faiths and creeds such doctrines and rituals as do not fit in with the ideas of a party of men and then to hold up high the common remainder as the universal religion. When an old religion or faith undergoes such a process of mutilation, it is said to be liberalised. Sometimes this process is to be supplemented by a nice method of bluff, which consists in declaring all religions to be harmonised, when by putting new interpretations on their symbology,

all its reality is first explained away and then empty forms and names are adopted from it to be foisted on new, liberalised sacraments.

But the Gospel of Sri Ramakrishna assures us that all our laboured intellectual devices to universalise religion is absolutely uncalled-for, for religion, by its very birth-right as it were, is already universal and it is we ourselves that lack the vision of its unity and universality. Hands off, therefore; do not trifle with the sincere convictions of your struggling fellow-beings to dress them up according to your own standards of universality. Nature, our Universal Mother, is a better cateress than any of you and serves up, as Sri Ramakrishna used to say, different preparations of the same food to her sons who have not all an equal power of digestion. But the process of digestion again is the same for all and the nourishment derived is universal. So the same religion comes to us all behind a varied exterior of different and conflicting creeds, but in its work of uplifting our soul, it affects the inmost economy of our being through the self-same process and ultimately leads us to the same goal. This momentous truth we have to recognise in our religious life and culture from the very outset, so that all tall talk about universal tolerance must cease and in its place, we must be ready to offer universal acceptance. Strict fidelity to one's own convictions does not imply necessarily a crusader's attitude towards the convictions of others. The age of blind bigotry must now depart from the world for good, and however much our creeds may differ, we must always be prepared to say to another, "Brother, we belong to the same religion, only we have got to realise it through different creeds."

The second important point in the Gospel is the absolute necessity, it seeks to impress on our mind, of making religion as real to our inner experience as the world of matter is real to our senses. Religion is a thing to be

realised, not a mere subject for intellectual verification, nor an object of mere sentimental enjoyment. At the present age, the theorising feats of a man tend to fly off immensely ahead of his practical abilities, and we find that people, who are by nature bound hand and foot down to the material plane of reality, pull down, in imitation of perhaps some more fortunate brethren, all external symbols of worship in a fit of false rationalism and then spin out laboured and long-drawn addresses to God to thank, supplicate or glorify him, seeking to squeeze out of words some sustenance or fillip for their religious feelings. In this way more waggon-loads of insincerity are being piled up within cultured prayer-halls than ever lay accumulated within the much-abused idolater's temples. Symbols, every worshipper is bound to use, whether he closes his eyes in worship to crowd them into his language or manipulate them with open eyes just to begin by giving his religion at least the reality which his ordinary life possesses for him. The important point is that we should not too long keep our feeling heart, our earnest soul, our sincere faith on the deceitful ration of abstractions and thus pervert their natural, healthy, spontaneous life. Far better it is for us to have to start with the borrowed reality of material symbols, than to be groping about for some touch with reality through the distracting labyrinth of wordy abstractions. For it is of the utmost importance that religion in all stages of our progress must have for us the reality of our direct experience, be that reality intrinsic or extrinsic, borrowed or inherent. Otherwise it would be too easy and natural for the reality of the worldly life to get the better of us and stealthily oust religion into the limbo of enjoyable abstractions.

Sri Ramakrishna once said that when in his early life he used to sing devotional songs to his Mother in the temple, his mind would be filled with the anxious

desire to *know* for certain that his songs were being listened to as he sang them. This anxious desire impelled him precipitately towards realisation. Every worshipper believes that his words or hymns are listened to by his God. But that belief is generally a curious one, for it has not even the force of that other belief which makes you and me speak aloud to a third person at close quarters though out of sight. Shall we not at once stop speaking to him the moment we are aware that he is not attending, for if we do not stop, we would be acting like muddle-heads. This direct *awareness* of how he who is spoken to by us is listening to our words constitutes what gives reality to our conversation with men, and religion cannot be anything real to us unless at least the same amount of awareness is present within us when we pray or sing to God. But in religion we choose to remain muddle-heads all the world over, and with our words and grimaces play the buffoon, in a manner, to the darkness that lies before our closed eyes. The Gospel of Sri Ramakrishna calls upon us to break through all this insidious hypocrisy of our religious life in modern times, and pledge ourselves bravely to a life of direct experience in religion. So let the fire of a new earnestness be lit up within us, let our meditations be more penetrative and less of the nature of a tug of war, let our detachment from the ties of worldliness be more sincere and complete, and last but not the least, let *kama kanchana*, lust and mammon, die within us for good.

For religion is incompatible with these two. This fact is very conveniently overlooked by the modern world and very easily it closes with terms of compromise offered by the twin seducers. Desire is rooted deep into the very constitution of our mind and body. The Christian theory of sin is only a muffled echo of this truth. But the redeeming counterpart of the same truth is that divinity is the deepest

and truest source of our being ; and what has choked up all access to this source is desire. In our daily and hourly combat with such an evil, it is impossible for us to be too wary, and alas, even all our wariness may not avail us, so powerful may be the roots of desire buried deep into our nature. When so terribly serious are the real facts through which our way to religion lies, how imbecile and fatal is the way in which people generally seek to serve both masters, both God and lust, or God and mammon ! The result is as if a banished prince comes and strolls unbidden and unrecognised in the streets of his kingdom as a beggar turned out from door to door, while the whole kingdom rings with high festivities and banquets held in his name, coins jingle everywhere bearing the stamp of his face, and from banners flying and flags hoisted, from big tablets on big houses, from headlines in newspapers, from toys, mementos and pictures on sale, from every side and corner that is to say, he finds his own name standing out as the great ruler of the land ! In modern life as we find it all over the world, we have brought religion to such a state of existence by the many compromises we have made in our religious life with lust and mammon. It is the latter who rule over the modern world with the glaring name and style of religion blazoned forth from every creek and corner, while religion wanders abroad unrecognised and turned out from one door to another.

What a tremendous spiritual power is necessary to set right such perversities of the modern religious life ! And when the whole world were running mad over the worship of mammon, a man appeared on the scene, the very nerves of whose body would not bear, even during sleep, the touch of money ! It is impossible even to imagine what a world-moving power of protest and reaction against mammon was stored behind his wonderful body that would be thrown, even in sleep,

into suffocation, if a small knot was made somewhere with the clothes he had on, for such a knot symbolises the instinct of laying by money or things of the world ! How inconceivably great must have been the power of holiness that came down accumulated and embodied in this man, whose consciousness would retire into depths of *Samadhi* from the material body if it is touched with a lustful hand ! And all this tremendous force of purity and holiness lies concentrated behind the infinite love of this man for mankind,—a love which rests undying like a brooding presence over humanity to rescue it from lust and mammon.

ON SEEING SRI RAMAKRISHNA'S PORTRAIT.

(A SONNET)

As science sheds the light of day through night
By wires metallic, frail, though quickened strange,
So thine it was, Oh Lord, to so arrange
That, mortal though thy fleshy frame to sight,
With Light Divine it floods the world of gloom
For ever to illumine each path where lies
Our *Dharma*, worse bedimmed by Learning's guise
A Symbol, through which all the glories loom
Of Highest Life in store for struggling man,
Hast thou vouchsafed by taking human form,
And, more than that, above each soul to span
Thy Love's refuge through all life's toil and storm,
Where he who nestles full shall never miss
The strength that shakes the world and showers
Peace.

P. S. I.



HINDUISM AND SRI RAMAKRISHNA.

BY THE SWAMI VIVEKANANDA.

(Translated from Bengali)

BY the word "the Śhastras" the Vedas without beginning or end are meant. In matters of religious duty the Vedas are the only capable authority.

The Puranas and other religious scriptures are all denoted by the word "Smṛiti." Their authority goes so far as they follow the Vedas and do not contradict them.

Truth is of two kinds:—(1) that which is cognisable by the five ordinary senses of man, and by reasonings based thereon. (2) that which is cognisable by the subtle, supersensuous power of Yoga.

Knowledge acquired by the first means is called Science; and knowledge acquired by the second is called the Vedas.

The whole body of supersensuous truths, having no beginning or end, and called by the name of the Vedas, are ever-existent. The Creator himself with the help of these truths is creating, preserving and destroying the Universe. The person in whom this supersensuous power is manifested, is called a Rishi and the supersensuous truths which he realises by this power are called the Vedas.

This Rishihood, this power of supersensuous perception of the Vedas, is real religion. And so long as this does not develop in the life of an initiate, so long is religion a mere empty word to him and it is to be understood that he has not taken yet the first step in religion.

The authority of the Vedas extends to all ages, climes and persons; that is to say, their application is not confined to any particular place, time and persons.

The Vedas are the only exponent of the Universal Religion.

Although the supersensuous vision of truths is to be met with in some measure in our Puranas and Itihasas and in the religious scriptures of other races, still the four-fold scriptures known among the Aryan race as the Vedas being the first, the most complete, and the most undistorted collection of spiritual truths, deserve to occupy the

highest place among all scriptures commanding the respect of all nations of the earth, and furnish the *rationale* of all their respective scriptures.

With regard to the whole Vedic collection of truths discovered by the Aryan race, this also has to be understood that those portions alone which do not refer to purely secular matters and which do not merely record tradition or history, or merely provide incentives to duty, form the Vedas in the real sense.

The Vedas are divided into two portions, the Jñāna-kāṇḍa (knowledge-portion) and the Karma-kāṇḍa (ritual-portion). The ceremonies and the fruits of the Karma-kāṇḍa are for ever confined within the limits of the world of *Māyā* and therefore they have been undergoing and will undergo transformation according to the law of change which operates through time, space and personality.

Social laws and customs likewise, being based on this Karma-kāṇḍa, have been changing and will continue to change hereafter. Besides these, minor social usages have from time to time been recognised and accepted as being compatible with the spirit of the true scriptures and the conduct and example of holy sages. But blind allegiance only to usages such as are repugnant to the spirit of the Śhastras and the conduct of holy sages has been one of the main causes of the downfall of the Aryan race.

It is the Jñāna-kāṇḍa or the Vedānta only that has for all time commanded recognition for leading men across *Māyā* and bestowing salvation on them through the practice of Yoga, Bhakti, Jñāna or selfless work; and as its validity and authority remain unaffected by any limitations of time, place or persons, it is the only exponent of the universal and eternal religion for all mankind.

The Samhitās of Manu and other sages following the lines laid down in Karma-kāṇḍa have mainly ordained rules of conduct conducive to social welfare and applicable according to the diversities of time, place and persons. The Puranas have taken up the truths imbedded in the Vedānta and have explained them in detail in the course of describing the exalted life and deeds of *Avatāras* and others. They have each emphasised, besides, some out of the infinite aspects of the Divine Lord to teach men about them.

But when by the process of time, fallen from the true ideals and rules of conduct and devoid of the spirit of renunciation, addicted only to blind usages and degraded in intellect, the descendants of the Aryans failed to appreciate even the spirit of these Puranas which taught men of ordinary intelligence the abstruse truths of the Vedanta in concrete form and diffuse language and appeared antagonistic to one another on the surface, because of each inculcating with special emphasis only particular aspects of the Spiritual Ideal,

and when, as a consequence, they reduced India, the fair land of religion, to a scene of almost infernal confusion by breaking up piecemeal the one Eternal Religion of the Vedas (Sanatana Dharma), the grand synthesis of all the aspects of the Spiritual Ideal, into conflicting sects and by seeking to sacrifice each other in the flames of sectarian hatred and intolerance,

then it was that Sri Bhagavan Ramakrishna incarnated himself in India

—to demonstrate what the true religion of the Aryan race is,

—to show where amidst all its many divisions and offshoots, scattered over the land in the course of its immemorial history, lies the true unity of the Hindu religion, which by its overwhelming number of sects discordant to superficial view, quarrelling constantly with each other and abounding in customs divergent in every way, has constituted itself a misleading enigma for our countrymen and the butt of contempt for foreigners,

—and, above all, to hold up before men, for their lasting welfare and as a living embodiment of the Sanatana Dharma, his own wonderful life into which he infused the universal spirit and character of the Dharma, so long cast into oblivion by the process of time.

In order to show how the Vedic truths,—eternally existent as the instrument with the Creator in his work of creation, preservation and dissolution—reveal themselves spontaneously in the mind of the Rishis purified from all impressions of worldly attachment, and because such verification and confirmation of the scriptural truths will help the revival, re-establishment and spread of Religion, the Lord, though the very embodiment of the Vedas, in this his new incarnation has thoroughly discarded all external forms of learning.

That the Lord incarnates again and again in human form for the protection of the Vedas, the true religion, and of Brahminhood or the ministry of that religion—is a doctrine well-established in the Puranas.

The waters of a river falling in a cataract acquire greater velocity, the rising wave after a hollow swells higher; so after every spell of decline the Aryan society recovering from all the evils by the merciful dispensation of Providence has risen the more glorious and powerful;—such is the testimony of history.

After rising from every fall our revived society is expressing more and more its innate eternal perfection and so also the omnipresent Lord in each successive incarnation is manifesting himself more and more.

Again and again our Bharatvarsa has fallen into swoon, as it were, and again and again has India's Lord by the manifestation of himself has revived her.

But greater than the present deep night of gloom, now almost over, no pall of darkness had ever before enveloped this holy land of ours. And compared to the depth of this fall all previous falls appear like the hollow made by the cow's foot.

Therefore before the effulgence of this new awakening, the glory of all past revivals in her history will pale like stars before the rising sun and compared to this mighty manifestation of renewed strength all the many past epochs of such restoration will be as child's play.

The various constituent ideals of the one Sanatana Dharma (or, Eternal Religion) during its present state of decline have been lying scattered here and there for want of competent men to realise them,—some being preserved partially among small sects and some completely lost.

But strong in the strength of this new spiritual renaissance, men, after reorganising these scattered and disconnected spiritual ideals, will be able to comprehend and practise them in their own lives and also to recover from oblivion those that are lost. And as the sure pledge of this glorious future, the all-merciful Lord has manifested, as said above, in the present age, an incarnation which in point of completeness in revelation, in point of its synthetic harmonising of all ideals and in point of its promoting every sphere of spiritual culture

surpasses the manifestations of all past ages.

So at the very dawn of this momentous epoch, the reconciliation of all aspects and ideals of religious thought and worship is being proclaimed; this boundless, all-embracing Idea had been lying inherent, but so long concealed, in the Religion Eternal and its scriptures, and now rediscovered, it is being declared to humanity in lofty tones.

This new dispensation of the age is the source of great good to the whole world, specially to India; and the inspirer of this dispensation, Sri Bhagavan Ramakrishna is the reformed and remodelled manifestation of all the previous epoch-makers in religion. Oh! man, have faith in this, and lay it to heart.

The dead does not return, Oh! man, the past night does not reappear, a spent-up wave of emotion does not rise anew in its former intensity, neither does man inhabit the same body over again. So from the worship of the dead past, we invite you to the worship of the living present, from the regretful brooding over by-gones, we invite you to the activities of the present, from all the waste of energy in retracing lost and demolished pathways, we call you back to new-laid paths which lie broad and near. He that is wise, let him understand.

Of that power which at the very first impulse has roused distant echoes from all the four quarters of the globe, conceive in your mind the manifestation in its fulness! and discarding all idle misgivings, weaknesses and the jealousies characteristic of enslaved peoples, come and help in the turning of the wheel of this new dispensation.

With the conviction firmly rooted in your heart that we are the servants of the Lord, his children, factors in the fulfilment of his purposes, enter the field of work.

THE PARABLES OF SRI RAMAKRISHNA.

(I)

THE PARABLE OF THE DIAMOND.

To market with a diamond sent,
A servant old in service he —
What price they there would set on it
His master asked him^c just to see.

One dealer of his *brinjals* proud,
He turned and turned the stone to say,
"Nine *seers* of *brinjals* worth this is,—
Well, nine *seers* just,—more I can't pay."

"One *seer* may well you rise, my friend,"
In vain the servant bargained hard,—
"That's higher than the bazar rate,"
The dealer said, "yet more? absurd!"

So back he walked home with the stone;
The master, much amused, him told,
"To him who deals in cloth o'er there
Just go and drive a bargain bold."

O'er spectacles slid down the nose
The merchant spied awhile and said,
"It's good for ladies of one's home,
If, say, some ornament be made."

"Nine hundred I may give for this"—
With upturned face concluded he;
"One hundred more do rise, my sir,
I close and leave the thing with thee."

"Good God, I rose beyond, you know,
The current rate, and suits it not?
Well, I can't pay a rupee more!"—
His way back home the servant sought.

The master smiling sent him next
To one old j'weller some way off;
He in a moment knew and said:
"It sells for one *lakh* rupees rough!"

Just so it happens when on earth
In flesh and blood the God-men live,
For as his store so each man rates,—
Their glory true but few perceive.

When Ramachandra lived as prince,
A dozen Kishis only knew
That God revealed Himself in him,
While others failed to have that view.

Sree Ramakrishna uttered thus
The lesson for us all to learn
How worldliness or bias fails
His real greatness to discern.

P. S. I.

IN THE HOLY LAND.

IF late years Palestine has been the objective point of very many winter tourists, and is every year finding favour with a continually increasing number. Its extent, its diversity, its chequered historical associations, the important part it has played in the fortunes and affairs of the human race, differentiate it from any other country. And among its many aspects of interest, it has the special claim that it is the living background of the life of Jesus Christ. It is one of the countries in the world which is held to be sacrosanct, because of the love which consecrated it and the faith which enshrines it.

My visit to Egypt I consider a fitting prelude to a journey to Palestine, as the well-known scenes in that land helped to illustrate the relation in which each stands to the other.

It was a beautiful day in the month of March, when I left Port Said by the Khedivial steamer which makes a weekly trip to Jaffa. I dined and slept on board and on the morning of the following day, while at breakfast, heard that we were nearing the Palestinian shores. The town of Jaffa was now in sight and looked very picturesque, situated on a castle-crowned promontory rising above the Mediterranean Sea, its base washed by the emerald waters.

The short voyage from Egypt to Palestine is invigorating and stimulating to those who are indifferent or superior to *mal-de-mer*. On this occasion the water was considerably ruffled by a wind that followed us in from the sea, which made landing in small boats decidedly unpleasant. A reef of dangerous rocks, over which the incoming waves hurl themselves fiercely, runs parallel with the shore. A narrow opening admits boats to the harbour inside, the roadstead being too

shallow for ships which must remain in the open sea some distance from land.

The excitement of disembarking baffles description. It needs a person of phlegmatic temperament to stand the baggling and disputing of the coolies and hotel-porters on landing. Crowds of men were shouting, jostling and pushing while endeavouring to clear the baggage. Amid this welter of confusion, I found myself and hand-bags swept off into one of the surf-boats manned by native Syrian boatmen waiting to convey passengers to shore. Here, I met my dragoman, Gabriel by name, who later proved himself an entertaining as well as an informative guide and adviser.

JAFFA.

Jaffa or Joppa is a very ancient town having been a considerable seaport in the time of Solomon, one thousand years before the birth of Christ. It was the port of Jerusalem and the landing-place of the cedars which Hiram, King of Tyre, sent to Solomon for building the Temple. Hence they were carried to Jerusalem on the backs of camels.

The streets are mostly narrow and fairly well-paved; they rise regularly above one another in tiers and many of them are connected by flights of steps. Numerous orange-vendors proffer the beautiful fruit from the world-famous orange-groves of the neighbourhood, and the new-comer has to pass warily through the bazaars which are littered with peel.

A few hours suffice to see everything of interest in Jaffa. The show place is the so-called House of Simon the Tanner, where Saint Peter lodged and on whose house-top he had his famous vision. The rude staircase to the roof of the modern building, flat, as of old, leads us to the view which gives a

long sweep of the Mediterranean Sea, with its nearer waves breaking against the belt of rocks, from which, in ancient Greek legends, Perseus rescued the fair Andromeda, after she had been chained to a rock by her royal father as a sacrificial offering to a sea-dragon.

In due time, I was piloted by my dragoon to the railway station, from whence we started by the conventional route for Jerusalem, a distance of fifty-three miles, usually covered in three and a half hours. After leaving the station, we, in a short time, emerged upon the Plain of Sharon, which was formerly noted for its fertile fields and groves of olives interspersed with palms, but the trees have all, long ago, disappeared. The ground was carpeted with flowers, a rich harmony of colour, all combining in a sweet tapestried beauty to deck Mother Earth, and the soft spring air was impregnated with the scent of growing things. At several of the stations at which we stopped *en route*, there were peasant women and children waiting to sell baskets of golden fruit and bunches of flowers to the travellers. Presently, the Agricultural School of the Alliance Israelite was pointed out to me, a very flourishing Institution, so I was told. An interesting circumstance in the recent development of the country, is the founding of Jewish colonies, engaged in various branches of agriculture.

There are five stations between Jaffa and Jerusalem, and the first station out is Lydda. St. George, the patron-saint of England, is said to have been a native of the place, and a mediæval crusading church, dedicated to St. George, is still in existence there. In the crypt beneath the altar, his tomb is shown.

The railway now passes through extensive gardens of olives, and about seven miles farther on is the town of Ramleh, which was of great importance during the crusading period, being a well-fortified city surrounded by strong walls. Gezer is a place at which the "Palestine Exploration Fund"

have made extensive excavations. The remains of seven cities, each built over the ruins of its predecessor, have been found. Under all are the cave-dwellings of the primitive inhabitants in which flint implements and pottery have been unearthed. The cave-dwellers burnt the bodies of their dead and the crematorium has been revealed. Still more interesting is the place of worship of these Troglodites, a rock surface covered with cup-marks and connected with very remarkable caves. Discoveries were made which suggest human sacrifice.

In some Christian tombs on a neighbouring hill, many objects have been discovered, chief among which is a bronze signet-ring bearing an early portrait of Christ.

We now traversed a rather bare upland and subsequently entered a wild impressive mountain gorge, in which several large caves are seen in the cliffs; they give one a good idea of the caves so often mentioned in the Old Testament as refuges and hiding-places. Soon afterwards the line enters the *Wady-el-Wurd*, or "Valley of Roses," and the steep incline from the plain to the heights of Judæa commences. Finally the train comes to a halt at the railway terminus of Jerusalem, in the German Colony, the altitude being 2,400 feet above the sea-level.

The city is about a mile from the station, and driving along the well-kept road, we soon perceived the walls of Jerusalem. I felt as if living in Biblical times. Here, are tall, dark Arabs in their flowing robes and distinctive head-gear; there, women walking to and fro with water-jars on their heads; a venerable old Sheikh, with a long grey beard, rides past on his donkey, and following closely on to him is a stately camel with an Isaac or Jacob on his back. There is an insidious charm about the people, and to the Occidental, the fascination which is exercised over his mind when coming in contact with the Orientals on their own soil naturally

makes him enthusiastic. It is not possible to convey a tithe of the impressions of novelty and interest with which the drive from the station to the Jaffa Gate filled my artistic consciousness.

The sun was casting his magic spell over the western plain, as it has done for so many thousands of years, and the sky was radiant with every shade of crimson, amethyst and gold.

And so we came up in the glory of the Eastern sunshine to the Holy City!

C. E. S.

(To be continued).

A GLIMPSE OF TRUTH.

NELLIE M. HAMMOND.

"Here is Thy footstool and there rest Thy feet,
Where live the poorest and lowliest and lost,"

—Rabindranath Tagore.

I should like, in relating this that "came to me," to call it a vision, for it was properly that. But perhaps the word vision has come to mean, to some people, a thing in which the imagination plays a great part. It may even have come to mean a phantasy, and that would be a misnomer in this case.

I will begin at the beginning. I had some business to attend to in a quiet street, between Vauxhall Bridge Road and Westminster. It was on a hot, dull, sultry morning in August. There was no breeze and the air felt stifling and oppressive. I left home directly after breakfast, and taking the train for Vauxhall, got into a third-class compartment. The only other person there, was a woman nursing a baby. I sat opposite to her and glanced at her now and again, as one does to one's *vis-d-vis* in a narrow railway carriage, while the train went steadily on. Presently I noticed how delicate and fair her skin was. She was of the artisan class and neatly dressed. The baby was very young, not many weeks old. Then I noticed that the young mother had sea-grey eyes and light hair. After a little, the clear delicacy and purity

of her skin and the beauty of her expression arrested me, and I gazed till I could have knelt at her feet and have kissed the hem of her dress. She became to me, in sober truth, the incarnation of motherhood. Tears welled into my eyes, I restrained myself and sat quiet, and still with worship and wonder and delight. The train arrived at Vauxhall and I got out, and was soon in the hot streets, smelling, on that airless, almost tropical day, of stale fish and vegetables and of beer, as I passed through a busy poor thoroughfare. I saw the poverty; little knots of wearied women standing round the stalls; poor things, untidy and dirty for the most part, doing their petty buying, and chatting with neighbours. I saw the poverty of it all, on that oppressive morning, but I *saw* also most worshipful beauty in it all; for I saw that these were Mothers, strong with the endurance and patience of motherhood, full of mother-love and intent on mother-caring. I saw in them the worthy mothers of our race, and all was filled with beauty.

A woman came from a public house, a worker from a dust-yard near by. She was a fine big woman, and as she stood for a minute on the step and looked around,—her coarse canvas apron caught to her by a piece of string and falling from her waist in folds,—she was, to me, classical in her beauty and grace of outline and of pose. I suppose some old memory of a statue or a picture must have come to the surface of my mind unbidden, and I said aloud "Pallas Athene," and stretched out my hands to the wonderful loveliness of it. Another woman, in a little group near, laughed, and one, in a husky voice with an Irish accent, said "Whisht! Whisht! She has the sight, I tell ye!" And I passed on.

My business done I returned home, and gradually, as I returned, the glamour faded and ordinary things appeared again in ordinary light. Yet the effect of that vision has never passed. I *know* that these dingy, mean streets are neither dingy nor mean; they are long lines of homes, each full of interest and life, each made wonderful and holy through Motherhood. I *know* that the chimneys with their trails of smoke rise over altars each one sacred; and I *know* that each one is near and dear to the heart of that One Whom we, with appealing love and trust, call Father or, as it may be given to us, Mother.

ON THE CONNING TOWER.

THERE is such a thing as the "tortoise policy" in the economy of social evolution. We all know how the tortoise shrinks back into its shell, and feigns death, when there is some danger ahead. In India, the ancient Aryan society had to adopt the same policy, when the invasion of alien hordes across the frontiers, or the upheaval of non-Aryan ideals of life forced upon it the imminent danger of dissolution. This policy consists in arresting the spontaneous development of social relations and activities and withdrawing into a strict social isolation from the world outside. As a result, society gradually loses the capacity of readily adjusting itself to changing circumstances, though for the time being it saves itself from imminent death.

This "tortoise policy" influenced, to a very large extent, our social history during the post-Vedic ages. Society was never considered by the ancient law-givers, such as Manu, Yajnavalkya, Parasara, Atri and others, as an end by itself. They took it as a means to subserve the spiritual end of human existence, and therefore, through the ordinances they announced to society, they always sought to adapt its circumstances and necessities to the spiritual end to be promoted. Now so long as there is spirituality enough in the society to hold up before it in full effulgence this spiritual end and the way in which it should affect every modification of a social law and custom, social adjustments in changing circumstances and needs are smoothly effected and a deadlock in social progress is easily avoided. But the abnormal necessity of adopting the "tortoise policy" presents itself, when non-Aryan ideals of life rush upon society with a vandalism that gives no chance to all the spirituality in the society to assert itself in fair competition. Such has repeatedly been the case with our society, ever since the close of that glorious era which witnessed the Kurukshetra wars and the last compilation of the Vedas; and as an inevitable consequence, in the ancient systems of social code that have come down to us bearing all

the marks of occasional elaboration and elimination, we find stringent social rules, scattered all over, such as are evidently the outcome of a "tortoise policy" of alarm, self-distrust and self-isolation.

Now we are confronted to-day with the supreme question as to what shall we do with this body of stringent social rules, that seeks to confine us, as it were, into close water-tight compartments, and rather seems to pledge society to a death from within if purely Divine providence does not come to the rescue, than expose it to a death from without. Shall we still cling desperately on to the policy of the tortoise? Evidently the answer is either—yes, if the occasion for it still continues,—or no, if that occasion has disappeared. So we are first called upon to decide whether the present environments of our social life are such as to preclude the possibility of our ancient ideals of life asserting themselves in fair competition,—whether the Vedic spirituality finds itself hopelessly hampered by those environments in its natural course of self-manifestation. It is impossible, of course, to avoid a healthy conflict between the Aryan and the Western ideals of life and social values, but what is necessary for us now is to compute what chances of victory our own ideals have got in this modern conflict.

That we have been allowed all the chances of a fair competition would be evident from the attitude of neutrality which the political state established in the country maintains towards all our social and religious developments, provided they are above the suspicion of underhand political motives, as clearly they ought to be in accordance with the spiritual scheme of life we have got to organise in our society. Thus we have no cause to complain that foreign domination in politics necessarily implies foreign domination in the sphere of our social or religious life. For had that been the case, the fact would not have escaped the clear vision of Sri Ramakrishna Paramahansa who came into our

midst to open our eyes to the spiritual possibilities of the Aryan race in modern times, and who expressly enjoined on us, like Christ, to give unto Cæsar what is due to him. Besides the chances of a fair competition, the chances of an ultimate triumph have also been assured to us by the glorious achievements of the Vedanta or the Eternal Religion of the Vedas on the arena of the modern world-culture. Blind indeed must be the man whose cranky conservatism still maintains, in the face of all these hopeful circumstances, that the tortoise of our society must still lie crouching in mortal fear beneath the shell of a desperate self-isolation.

Swami Vivekananda in trumpet tones proclaimed it to our country that the times are propitious and that our spiritual ideals of life are bound to score victory after victory, if we preach them now to the world outside. He pointed out to us that the dangers which dictated to our forefathers the policy of the tortoise are all blown over now, and it is therefore our urgent duty to begin re-adjusting our social life on the original lines of active beneficence to the world outside and to the masses in India who seek our social and spiritual protection. In fact, the lives of Swami Vivekananda and his Master signalled the first triumphant outburst of our ancient society upon the world of modern life and culture, from its desperate long-protracted refuge in the "tortoise policy." Woe unto our social leaders if they still choose to remain blind to the significance of their lives and impervious to the inspiration of that all-conquering spirituality of the Aryan race which they embodied in themselves!

So there is no justification or necessity now for our society to play the tortoise again, for already it stands out on the broad, wide world in the strength of a glorious self-consciousness. It need have now no craven fear of contamination, for its ideals of life have been proved to be strong enough for conquest wherever on the globe they are carried with us. Those who mean to command our society now to skulk back beneath the tortoise-shell out-Canute Canute of English history who had the foolishness to command the sea-waves. Moreover

they foolishly fancy that our society can very well afford to feign death like the tortoise with perfect impunity quite as long as it pleases. They have no eyes to see what a severe penalty our society has been paying for its too long adherence to the "tortoise policy," which is only a policy of desperation—an *Apaddharma*, or an exceptional social measure to be taken only under exceptional circumstances of fatal danger. It implied, as we said above, a slow but sure surrender to a death from within in our desperate attempt to avert a death from without, and if by the advocates of this desperate policy is trotted out from old texts the plea of self-preservation that had force perhaps a thousand years ago, we have got to meet it by the same plea, though deriving all its force from the actual circumstances of the present day.

For like the human body, the social organism is also bound to become crippled if it has to live under the constant necessity of being closely shut up from all intercourse with the outside world and has to perpetually brood over the possibility of grave danger falling upon it from some side or other. This constant shrinking and dreading cramped the very soul of our society, and all its energies became confined to guarding old customs and observances that gradually mummified and to maintaining social distinctions that gradually multiplied. The wonderful power of absorbing alien elements by transforming them through the powerful chemicals of spiritual discipline, the active altruism that promptly devised means for the uplifting of the lower classes, the spiritual perspective which inspired every movement of our social life, the pursuit of those higher aims and ideals which constituted our society a mighty force in the wider sphere of human progress,—all these became lost to us in course of time, and society has been drifting steadily towards terrible disorganisation and dissolution. Is it not time for us now to gradually give back to our society that healthy natural course of life which it pursued before the sad exigencies of chronic invasion by non-Aryan vandalism forced upon it the desperate policy of the tortoise? For those who have the eyes to see know full well how Divine providence has already intervened to save our society and to

restore to us that spiritual perspective that alone can render social readjustment possible.

Last month, we pointed out how by giving up the practice of Brahmacharya as a social ideal, we have been raising a rich crop of social evils and abuses. Now the practice of Brahmacharya presupposes religious training, and the question naturally arises as to how we are to provide this religious training for our children. The question of imparting a theoretical training in religion has been mooted much of late and various are the modern methods suggested. But strange to say, the traditional methods of imparting religious training have come in for a very small share of our attention. So let us here discuss very briefly the important principle that underlies those traditional methods and their salient features.

To the Hindu mind, intent on building up life, the perpetual suggestion was the temple. The individual must consider his body to be the temple of God; the family must make its house the temple of God; the village must realise its unity in and through the village temple; the whole of India is interspersed with *pīṭasthanas*,—places of pilgrimage and worship dedicated to the one Mother,—so that the geographical unity of India is replaced in the Hindu consciousness by a higher ideal unity to be realised through a collective life based on spiritual pursuits. What a fruitful source is this temple-idea for supplying collective life on any scale its truest motive and method and end! And yet this very idea we are going to push aside to-day in a hasty general bid for Western methods of collective life.

This temple-idea gives us the principle on which the life of the family or the community is to be pivoted. Every house must contain a chapel-room or temple to symbolise Divine presence within it, and the whole family must consider itself the *shebais* or priest of the household Deity, its daily life with its usual round of activities revolving round Him as the centre. It is needless here to describe in detail this spiritual polity of home life, for

every Hindu knows it from experience. But the question that demands our earnest consideration to-day is: shall we pull down with one hand this wonderful polity and with the other smite our forehead in deploring the want of religious training from which our children of both sexes are suffering now-a-days? Shall we banish the household Deity from our family houses and with Him all the many small offices of loving worship that would give to our maidens and widows their proper pursuits and the practical religious training necessary for their life of Brahmacharya, and then foolishly feel crushed under the problem of their 'enforced' maidenhood or widowhood, because we do not find our homes to be quite fit places for their existence?

Practical training in religion, like charity, must begin at home. School instructions, literature, lectures, dramatic representations of the spiritual ideals of life, and so on, may very well develop the theoretical and sentimental side of our religious nature, but there must be the practical spiritual discipline of a home life to work at the bottom of it all. And it ought to be the temple mostly where our people should have to resort to for the in-door as well as the out-door training, for a Hindu should live best, if he lives everywhere under the shadow of a temple. It is not difficult to arrange, if we have the mind to, for religious instructions, readings and discourses, *Kathakatas* or minstrel services, and such like things at the common temple which every village should possess. But we must remember that no system of religious training outside the home would long continue to prosper,—no out-door temple would long echo with the merry bells of worship or the solemn sound of religious discourses,—if the temple indoors wears a deserted look. The sad disorganisation of the present day in our collective religious life has been the necessary outcome of our making the home the modern "chummery" that it has come to be, instead of making it the temple that it should be. Next to the ideal of Brahmacharya, which we last spoke about, the temple-idea claims to-day our best efforts to enshrine it in our home life.

SRI RAMAKRISHNA FESTIVAL.

AT THE MATH, BELUR.

WHAT a great incentive it would be to religious life all over India if the Birthday Anniversary of Sri Ramakrishna Paramahansa becomes a nationalised festival? It would be indeed a great step forward towards the harmony of all creeds and sects, for no other religious festival would so inspiringly offer to all sects and creeds the common ground to meet in common rejoicings.

The most striking feature of the annual festival which the Math at Belur celebrates on the Birthday Anniversary of Sri Ramakrishna is the way in which the Math authorities place their extensive grounds at the disposal of the huge gathering and expects it to be representative of all the creeds and sects, keeping to themselves only the important function of providing special accommodation where necessary and keeping huge masses of *prasad* ready for distribution. Everything else necessary to make the whole affair a success is contributed to by enthusiastic people from outside.

The formal ceremonies pertaining to *Tithipuja* were performed at the Math on the 27th of February, and came to a close after 2-30 a.m. on the 28th. On that day more than 500 visitors sat on the courtyard of the Math to a sumptuous dinner, and great spiritual joy and blessedness pervaded the whole monastery. The great festive occasion had begun to be announced already by the dulcet music of the *rushanchooki* (the Indian hautboy and timbrel) which by its indescribable sweetness infused the festive spirit into the soul of everybody visiting and taking part in the festivities.

But from the evening of the 28th February the sky began to assume a threatening aspect and rain beginning to shower down from 9-30 p.m. the arrangements which were proceeding for the public festivities of the next day were hampered to some extent. But the enthusiasm of the workers bore down everything before them, and the whole night was spent by most in sleepless preparations and joyous music.

The same lowering sky and drizzle greeted the busy workers early next morning and the great day of the festivities dawned amidst much apprehension and misgiving. But from 9 a.m. that is shortly before the Holy Mother arrived with her party at the Math from her Calcutta residence to witness the *utsab*, the clouds began to disperse, revealing King Sol high up on the sky in all his glory.

From more than a fortnight before, Messrs. Hoare Miller & Co. were planting jetty on the river by the side of the Math grounds and arranging for other necessities of a safe landing of crowds from their steamers on the celebration day; and when that much-expected day dawned, it was an inspiring sight to see a number of big steamers plying almost the whole day from 8 in the morning to 8 at night between Calcutta and the Math and carrying every time hundreds of eager, lively visitors touched by the blessedness of the occasion and bent upon enjoying the festivities. Besides these steamers, about 500 boats profited by this annually expected windfall in their trade. No less brisk was the traffic which the ferry steamers of the Port Commissioners, the E. I. Ry. Company and the Calcutta and suburban cabmen derived on the occasion and plenty of motor cars was also in evidence, so that by noon the spacious compound of the monastery was swarming all over with more than 50,000 people joining the festivities.

And while hundreds of young volunteers were busy everywhere, with a wonderful spirit of organisation and helpfulness, distributing *prasad* to all and exercising the important functions of inspecting and enquiring which necessitated the setting up of camp offices, the immense concourse of visitors moved about the festival grounds with their minds lifted up in the contemplation of Sri Ramakrishna's greatness and regaled by the devotional songs of various parties of musicians constantly pouring into the scene and by the soul-stirring strains from many a concert-parties. Among these, the concert party of Professor Dakshinaranjan Sen, Vaishnavacharan's band of *Kirtanias* (who by their sweet minstrel art once used to win plaudits so much from Sri Ramakrishna) and the *Aali-kirtan* party of Andul are well-known throughout the province. The *Jalluranga* of Baranagore and the village *Tarjas* were entertaining enough to draw ceaseless crowds around them.

The life-size portrait of Sri Ramakrishna most tastefully decorated and placed in an artificial grove of ever-greens and flowers beneath a beautiful shed formed the objective point for all the Kirtan parties and the ecstatic music that rose constantly from this particular spot baffles all description. On an extensive space enclosed within the Math gardens, rows and rows of visitors were in successive turns sitting down to a blessed repast of *prasad*, consisting of Khichri and other delicacies, and constant lusty shouts were being heard from this direction as well as from the landing ghats of "Jay Sri Guru Maharajji ki Jay." All these enthusiastic shouts, the reverberating sound of musical instruments, the inebriating music of religious devotees, the solemn strains of concert-parties,—all combined to thrill one's soul with unutterable joy, and when the shadows of the ap-

proaching evening were slowly stealing upon the festival grounds, one realised while leaving the blessed scene of the day's rejoicings that the Sri Ramakrishna Festival should be cherished all over the country as a red-letter day for universal festivities unhampered by the narrow considerations of creed, sect, race or rank.

The festival was brought to a close by the grand display of fireworks by the enterprising firm of S. J. Hemchandra Chitrakar, who entertained the visitors on this memorable occasion of his own accord and quite free of charge. Besides many notable visitors from Calcutta, there were present on this day, to witness the festivities, guests from distant districts and provinces,—one Russian military officer and a few European ladies and gentlemen. The solemnity of the whole occasion was, to the followers of Sri Ramakrishna, evidently enhanced by the presence of the Holy Mother at the Math temple during the whole day.

AT THE SRI RAMAKRISHNA ASHAMRA, BANGALORE.

The birthday anniversary of Bhagavan Sri Ramakrishna Paramahansa was publicly celebrated on Sunday at the Math, Basavangudi, Bangalore City. Bhajana parties went in procession in the morning with the Guri's picture in their midst. After the feeding of the poor, about 2000 people in number, a Harikatha performance was given in the afternoon before a large audience of both sexes. Lectures commenced at about 6 p. m. Brahmasri Doddabele Narayana Sastriyar giving a detailed account in the vernacular of the life and teachings of the Paramahansa. He also recited a Sanskrit verse composed by him for the occasion. Mr. M. G. Varadachar, Advocate, delivered an eloquent address on the significance of the life of the great saint bringing into prominence his sincerity, humility, devotion and his resistance of the dual forces of lust and lucre. Dewan Bahadur J. S. Chakravarti who was the chairman then got up and delivered a long learned discourse drawing attention to the spiritual mission of India in the world. He referred to the good work that is being done here by Swami Nirmalanandaji and to the assistance given him by Mr. M. A. Narayana Iyengar and other gentlemen. With a vote of thanks proposed by Rao Bahadur D. Shama Rao and the distribution of *prasad*, the function came to a close.

AT RANGOON, BURMA.

On Sunday the 1st March 1914, the Ramakrishna Sevaka Samiti and the Ramakrishna Society, Rangoon conjointly celebrated the 81st birthday anniversary of Bhagavan Sri Ramakrishna Deva in the premises of the Bengal Social Club, Rangoon. The celebration commenced with Bhajana. Sweets and alms were distributed to the poor irrespective of nationality. At 4-40 p. m. under the presidency

of Dr. T. S. S. Rajan, M. R. C. S., L. R. C. P., a public meeting was convened at which two papers were read—one by Mr. C. Pullaiya on "Bhakti-yoga" and the other by Mr. G. N. Sircar on the "Ramakrishna Mission abroad." Mr. Pullaiya said that there were two forms of Bhakti—the Gauni and the Para or the lower and the supreme Bhakti. He stated that forms, symbols, rituals, visits to Tirthas and temples, in themselves are not capable of giving either Bhakti or Mukti but are useful only so far as they take us a step further towards supreme love. The intense love which men feel for the fleeting objects of the senses should be directed to God, the centre of all attraction. Then the Bhakta acquires perfect renunciation which leads him to universal love and complete self-surrender.

Mr. Sircar who had recently returned from an extensive tour both in Europe and America gave a brief account of the activities of the Ramakrishna Mission abroad. He stated that he had visited several Hindu temples and that the Western peoples were receiving the teachings of the Vedanta with much eagerness and enthusiasm. He bore testimony to the self-sacrificing spirit of the Swamies who worked daily several hours in order to cope with their extensive duties. He added that there was considerable scope for the propagation of Vedanta in the West.

Dr. Rajan in bringing the proceedings to a close made a short speech in the course of which he emphasised the teaching of Paramahansa regarding the fundamental unity of all religions and the extensive love and sympathy that he cherished towards all religions. He paid a high tribute to Bengal which was ahead of all the other provinces of India in having produced the greatest saint, the greatest scientist, the greatest poet and scores of other men who had distinguished themselves in all spheres of human activity.

With a vote of thanks to the chair, the meeting terminated. The celebration was a splendid success through the united efforts of Messrs. N. C. Mukerji, Rai Sahib, G. N. Sircar and Bhavanandam Mudaliar.

AT DACCA.

The Dacca Ramakrishna Mission organised a *Sankirtan* procession on Saturday (the 28th Feb.) afternoon. It started from the Joykali temple at Thatari Bazar. At Buckland Bund the Sankirtan party was joined by nearly two hundred youngmen and the whole procession at times contained nearly five hundred persons. The procession stopped in front of all Hindu temples and sang and danced for some time. It entered and paraded the East Bengal Brahmo Samaj compound where some of the Brahmo gentlemen joined the procession. At Northbrook Hall lights were taken

and dancing was kept up all through Bangla Bazar and Sutrapur. At Sutrapur Bazar some Moslem gentlemen asked the processionists to stop singing and this was done immediately. Entering Farashgunge road the party, in front of a Hindu temple, danced and sang frantically. But the climax was reached when the procession reached the late Babu Mohini Mohan Das's house in Sabjimalal, the head quarters of the Ramakrishna Mission. Here dancing and singing began afresh and with resumed vigour, and even all attempts to stop it failed for some time.

On Sunday, the 1st March, the house of the late Babu Mohini Mohan Das was gaily decorated. On one side of the courtyard was hung a nice big scene depicting the Dakshineswar Kalibari. At the middle of the drawing was placed the portrait of Paramahansa Deva decorated with flowers and garlands. The students and others sang songs, hymns and Bhajans from 7 in the morning. In the afternoon Babu Thakur Chand Mukherjee read out an essay on the life of Paramahansa Deva. He was followed by Pandit Matilal Churamani who spoke at some length on the life of the great sage. A *Jatra* performance began at 4 in the afternoon. Pandit Hariprosanna Goswami of Munshigunge has organised this party and he calls it Ramakrishna Sangit Sampradaya. On Friday nearly a thousand persons were fed with rich delicacies in the mission house. And on Sunday nearly one hundred workers took their meals in the Mission house. This year's festivities were very successful from every point of view.

AT THE SRI RAMAKRISHNA HOME, MADRAS.

The festivities commenced here on the 1st of March with *bhajana* in the morning. During afternoon about 6000 poor people were fed by the Home, and Harikatha performances on the life of Prahlad were held. The festivities closed in the evening with a public meeting which was addressed on the subject of the teachings of Sri Ramakrishna by Dewan Bahadur P. Rajaratna Mudaliar Avergal C. I. E.

AT THE R-K. MISSION SEVASHRAMA, KANKHAL.

About three hundred Sadhu Mahatmas and respectable local gentlemen joined in the festivities held here on the 1st of March. The celebration was held in the usual style with *pujas*, Bhajanas etc., while Swami Hridayananda addressed the gathering on the life of Sri Ramakrishna. Many poor people were also fed on this day.

AT MYMENSING.

The birthday ceremony of Ramakrishna Paramahansa was celebrated here on the 1st March. A large number of poor were fed. In the evening a public meeting was held in the Town Hall, presided over by Mr. Spry, Magistrate, who in

course of a speech suggested that the sphere of action of the Ramakrishna Mission should be such that the members could be useful to the communities.

AT HARINAKUNDA, JESSORE.

The birthday anniversary was celebrated here on the 18th March by the local Vivekananda Ashrama, which has been working there during the last four years with its Charitable Dispensary, Night School and Library. The festivities consisted of distribution of *prasad* and alms, chanting of the Vedic Shastras, *Sankirtan* and *Kuthakatha*.

AT BARBARIA, MIDNAPORE.

On the 1st March the flood-relief centre at Barbaria, celebrated the birthday anniversary in proper style, the most popular feature being the feeding of hundreds of the poor.

Besides the above places, the anniversary was observed in many other places and centres of the Ramakrishna Mission, such as Nagpur, Benares, Bhabda (Murshidabad) etc.

NEWS AND MISCELLANIES.

(COLLED AND CONDENSED FROM VARIOUS SOURCES)

THE Education Committee of the London County Council has recommended to the Council a grant of two thousand sterling per annum for the maintenance of a school of oriental studies at the London Institution.

A correspondent from Orai sent the Lucknow 'Advocate' an account of the bravery shown by Mr. Corbett, Deputy Superintendent of Police. Mr. Corbett on hearing that one of the workmen engaged in constructing a well was buried under debris of earth at a depth of 80 feet and no workman was willing to rescue him, himself went down into the well by means of a rope and at great risk of his own life after two hours' hard work in digging saved the life of the coolie.

In Mysore, active and vigorous efforts are being made for the elevation and advancement of the *Panchamas* there. Four Girls' Schools, four Boys' Schools and three Night Schools for the *Panchama* labouring classes have been started by the Hindu Depressed Classes Mission there. Arrangements have also been made to give an industrial turn to the instruction imparted. *Rattan* work has been started as a beginning and other industries will also be tried in time as opportunities occur. The response it has received from the *Panchama* community itself has inspired the organisers with promise of the most favourable results. The Mission is under the guidance of a Committee which includes many eminent local gentlemen. Her Highness

the Maharanee Vani Vilasa Sannidhana has been graciously pleased to become the patron and to give the Mission a generous donation of Rs. 1000. H. H. the Maharaja Scindia and H. H. the Maharaja of Alwar have also graciously given a donation of Rs. 500 and 250 respectively.

SOMEONE has invented a night trap for mosquitoes which, according to "Chambers's Journal," has proved highly successful under exacting tests. The contrivance depends on the use of the luminous paint the Doctor Balmain invented some years ago. In this paint there is no phosphorus. The mosquito trap is a short glass cylinder, about six inches in length and one inch in diameter. The interior surface of it is coated with Balmain compound, and the ends are sealed. On the outer surface of the glass there is a coat of adhesive substance like that on ordinary fly paper, and the tube hangs by a string in any convenient place. Exposure to day-light causes the Balmain paint to collect and store up sunlight, which it throws off at night. The faint, steady glow attracts the insects, and as there is no heat about the light the mosquitoes settle upon the glass, and are caught by the adhesive. When it is necessary to clean the trap, you take a piece of wood—a match will do—and scrape off the insects, and then apply a fresh coating of the adhesive.

Professor Little, the President of the American Chemical Society, believes that "during the next generation—the next two generations—there is going to be a development in chemistry which will far surpass in importance and value to the human race that of electricity in the last few years—a development which is going to revolutionise methods of manufacture." For instance, the development of agricultural machinery has in half a century reduced the cost of labour in seven crops by 680 millions of dollars. Years of co-ordinated effort directed by experimental research have resulted in the wonderful machinery used in the boot trade. New York has twice as many telephones at work as London. Los Angeles has one to every four inhabitants. The American Telephone and Telegraph spends yearly in research the income of a University. The development of a single invention of Edison has sometimes involved millions. In every forty-six days the output of the low-priced American car represents the total energy development at the Niagara Falls. A single tyre manufacturer spends on his laboratory \$100,000 a year.

THE "Bengalee," in one of its recent editorials, says: Let the Brahmins begin to live true and pure Hindu lives. Let them not trouble about exclusion and ex-communication. Let them once more be the exponents of truth and the exemplars of life

and conduct as they once were. A high order of mentality, honest and truthful conduct, a keen insight, will bring them back their powers. Sri Ramakrishna Paramahansa was quite innocent of all modern learning; he realised in his life the spiritual ideals of Hinduism and as such he was a centre of attraction to even those who were in the habit of regarding with distrust the teachings of our Shastras. The self-regarding activities, the low and languid purpose of life which have made Hindu Society materially poor, intellectually sterile and spiritually stagnant require purification and elevation. But where is the mighty force to draw all these scattered, enfeebled and vegetating units of life unto itself and render them instinct with power and inspiration to realise the destiny of the race? The Brahmins if they can make themselves into such a force will attract all and repel none. They will infuse into all strength, purity and love of race, religion and country for the absence of which they now fear to incorporate what they consider to be undesirable elements.

THE award is made by the Government of Madras of a University Research Scholarship in mathematics valued at £200 a year, and tenable for two years to Mr. S. Ramanujam, in order that he might continue the Mathematical research work at Trinity College, Cambridge. Born of humble and poor parents, Mr. Ramanujam was educated at the High School at Kumbakonam, once the famous home of South Indian mathematicians. While there he showed great skill in mathematics, a study for which from his earlier days he had shown special aptitude, so much so that even before passing his Matriculation he could solve with ease problems given to the B. A. students. About 10 years ago, Mr. Ramanujam, after sitting unsuccessfully for the F. A. examination, came to Madras, and found employment as a clerk in the Port Trust Office on a salary of Rs. 20 per mensem. After office hours he devoted himself to the study of mathematics, and soon attained so great a proficiency that he was able to solve some of the most intricate problems appearing in the Trinity College Magazine, which had baffled many of the mathematicians of Cambridge. The authorities of Trinity College soon came to recognise his genius and superior intellect. They communicated with the local educational authorities in Madras regarding his marvelous capabilities. Recently when Mr. Neville, the eminent Mathematical Professor of Cambridge came to the city to give a series of University lectures, he made enquiries about Mr. Ramanujam, and brought his powers to the notice of the Government, and the scholarship to which reference has been made is the result of this representation.

Prabuddha Bharata

वसिष्ठ आश्रित



प्राप्य वराजिबोधत ।

Katha Upan. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA.

THE LAW OF LIFE AND DEATH.

All things in nature work according to law. Nothing is excepted. The mind as well as every thing in external nature is governed and controlled by law.

Internal and external nature, mind and matter, are in time and space, and are bound by the law of causation.

The freedom of the mind is a delusion. How can the mind be free when it is controlled and bound by law?

The law of Karma is the law of causation.

We must become free. We are free; the work is to know it. We must give up all slavery, all bondage of whatever kind. We must not only give up our bondage to earth and every thing and everybody on earth, but also to all ideas of heaven and happiness.

We are bound to earth by desire and also to God, heaven, and the angels. A slave is a slave whether to man, to God, or to angels.

The idea of heaven must pass away. The idea of heaven after death where the good live a life of eternal happiness is a vain dream, without a particle of meaning or sense in it. Wherever there is happiness there must follow unhappiness sometime. Wherever

there is pleasure there must be pain. This is absolutely certain, every action has its reaction somehow.

The idea of freedom is the only true idea of salvation—freedom from every thing, the senses, whether of pleasure or pain; from good as well as evil.

More than this even. We must be free from death; and to be free from death, we must be free from life.

Life is but a dream of death.

Where there is life, there will be death; so get away from life if you would be rid of death.

We are ever free if we would only believe it, only have faith enough.

You are the soul, free and eternal, ever free, ever blessed. Have faith enough and you will be free in a minute.

Every thing in time, space and causation is bound. The soul is beyond all time, all space, all causation. That which is bound is nature, not the soul.

Therefore proclaim your freedom and be what you are,—ever free, ever blessed.

Time, space and causation we call Maya.

OCCASIONAL NOTES.

IN all systems of spiritual discipline in India, *chittasuddhi* is considered to be the *sine qua non* of a higher life of realisation. In English, this word would mean purity of mind and heart ; but our ancient psychology has given to the word "chitta" a distinct well-defined meaning, such as the words "mind" and "heart" lack in English. *Chittasuddhi*, properly speaking, implies that purity which, according to Jesus Christ, imparts to man the blessedness of God-vision.

This *chittasuddhi* denotes that not only the conscious part of our nature should be pure, but also its subconscious part ; and it is this fact which accounts for all the difficulty that confronts us in our attempt to purify our nature. The conscious sphere of our nature is constantly having its colour and complexion changed by subtle tendencies of thought, willing and feeling which work from beyond this conscious sphere, and it is only a highly developed habit of self-analysis that can detect their workings. These subtle tendencies are called *sanskaras* in our Vedantic psychology and their roots are buried deep in that supra-intellectual or subconscious part of our nature from which our conscious nature with its individual peculiarities comes to us determined.

Now the problem of problems before us in our life of spiritual discipline is as to how this subconscious part of our nature is to be brought under our control. This question of control may appear at first sight to be unnecessary, for it may be argued that the real problem before us is to replace bad *sanskaras* by good ones and for that purpose it is quite sufficient if in the sphere of our conscious life we always strive to form good habits of thought, willing and feeling. These good

habits will naturally develop into good *sanskaras* which will then oust the bad ones from the subconscious part of our nature. This is of course the most usual process which people follow in seeking moral and religious progress. But with all the bad *sanskaras* left on one hand to create constant difficulties, the struggle that this process would naturally involve would be tremendous and long, unless fortunately on the other side of the scale there is the constant guidance of a Guru or preceptor whose vision penetrates into our subconscious life, or unless there is the lasting impetus of a sudden spiritual conversion brought on in some cases by unexpected events in life.

Over and above, therefore, a constant effort in the sphere of our conscious life to form good *sanskaras*, it is necessary as a general rule to strive to bring under control the subconscious part of our nature, and evidently the first thing to do in that respect is to send the light of the Spirit, that is ceaselessly flooding out through our self-consciousness, back to the subconscious depths of our being. This is the essence of all meditation. Self-consciousness is like the axis round which the globe of our life, both conscious and unconscious, revolves ; and the pity of the thing is that this axis radiates the light of the Spirit only at one point at a time, so that when the ordinary conscious pole of this axis is brought under that light, the subconscious pole is quite out of sight and vice versa. Now the supreme problem of spiritual progress consists in acquiring the ability to focus the light of the Spirit through any point in this axis of self-consciousness, for from this to perfect self-control or perfect control over our entire nature is but one step, and this perfect self-control is tantamount to having the super-

conscious vision of that Real Self which appears to Itself, as if in a dream-projection, to be the whole universe of self and not-self.

And as in astronomy the geocentric standpoint changes the whole aspect of the heavens as viewed from the heliocentric standpoint, so the ego-centric point of view in life has converted reality into *maya*; and this stupendous illusory transformation can be most effectively brought home to us, if the whole range of this egoistic malposition be traced out by us with the light of the Spirit. It was thus that Lord Buddha crossed the ocean of *maya* and declared to man that it is egoism and desire that are weaving out between themselves the web of *maya*. In him we find the triumph of meditation in its most unalloyed glory. How sublime too is that Bengali song of Swami Vivekananda* in which he describes the experience of rising step by step in meditation to the superconscious plane! Here also the light of the Spirit, of which our mind at every instant is the vehicle, is gathered in and turned full on the all-pervading self-consciousness; as a result, the whole dream-creation conjured up as it were by the magic wand of self-consciousness fades away as shadows do, and only the radical principle of "I am" remains, announcing itself in peace and joy unspeakable, as the last vestige of ordinary consciousness. At the next step, that superimposition has also vanished and it is all that super-consciousness which passeth all language and understanding.

It is by the practice of this meditation that real control over our nature both conscious and subconscious can be gradually achieved. But though essentially uniform in its inner psychology, meditation varies considerably in its process; and these differences in the process arise partly from differences in the *ishta*

or object of concentration and partly from differences in the religious temperament of different people. Generally speaking, it is for the *Guru* or preceptor to ascertain the process which would suit each disciple, for a real *Guru* must be credited with a clear insight into the whole trend of his disciple's nature and his religious temperament. In India, a whole mass of literature has grown up round these processes of meditation, but still the problem for every religious aspirant must have to be tackled on its own peculiar issues and the personal guidance of a spiritual teacher would be in every case desirable. The old custom of placing oneself under the absolute guidance of a *Guru* has of late been the subject of much discussion and adverse criticism, and obviously this custom in its present degraded form stands in need of reform. For proper light on this important subject, we would refer our readers to Swami Vivekananda's advice in this matter of choosing one's *Guru* given in the course of one* of his lectures on Bhakti-yoga.

As we have thought ourselves to be, so we have become. Meditation is, therefore, essentially concerned with thought,—concentrated thought of course, for such only counts in all transformations that our nature undergoes. Now the question is: what would bring about this concentration in thought when we meditate? Sri Krishna in reply to this question said to Arjuna in the Gita† that the two conditions are persevering practice and renunciation. The truth of the matter, psychologically speaking, cannot be better expressed. What concentrates thought on an object in our ordinary life is desire in one form or other; and it is by the complex multiplicity of our desires that the light of the Spirit is being held down towards external objects in our ordinary life. These desires react on our

* Complete Works of Swami Vivekananda, Vol. IV. Page 983.

*Complete Works of S. V., Vol. III. Page 316.

† Srimad-Bhagavad-Gitā Ch. VI. Verse 35.

consciousness to determine the direction in which this light of the Spirit has to radiate, even during all the time they seem to lie quiescent in the depths of our nature. It is therefore indispensable to gradual progress in meditation, that we steadily develop the spirit of renunciation within us, that is to say, we steadily acquire freedom from the subtle reaction of worldly desires on our consciousness.

In fact there is a peculiar relation between our efforts of concentration in meditation and the whole gamut of our desires and their *sanskaras* or rooted tendencies that find so obstinate a lodgment in our conscious and subconscious nature. Every effort of concentration seems to contest that right of direction over the light of the Spirit which our desires and their *sanskaras* mean to exclusively possess, and thereby it stirs up their whole gamut, so that in the stillness of meditation, we generally find one desire or other sending forth its note most obtrusively. Even in those highest heights of meditation which men like Christ or Buddha scaled before entering Nirvana, the most powerful concentration stirred up *sanskara* in the most vivid and tangible form, from the depths of that nature which they came to share with men. But when the light of the Spirit decisively bends its course back towards its source, desires and *sanskaras* are bound to give up in the long-run their game of obstruction, how presumptuous soever might be the front with which they obtrude themselves at first. In the case of Sri Ramakrishna Paramahansa, we have been told how one day in his meditative mood he had the vision of *Pāpapurusha* bidding adieu to his nature for ever, this *Pāpapurusha* being that personal form of the very principle of worldly desires and *sanskaras*, which in the conception of Hindu worshippers performing *pūja* according to orthodox rites has endured as a reality for centuries.

This collateral but important function of meditation by which our evil desires and tendencies are made to start up from their quiescent but dangerous position to be gradually fought out of existence forms the principal topic of our notes today. For it is by virtue of this function of meditation, that we are enabled to gain growing control over our conscious and subconscious nature, so that *chitta-suddhi* remains for us only a question of time. So over and above a constant endeavour in the sphere of our conscious life to form good *sanskaras*, it is necessary to acquire a well-developed habit of meditation, no matter which process is recommended to the beginner by his spiritual guide. *Japam*, or repetition of the name of one's *ishtam*, is only a preliminary discipline that must have to lead one up to real meditation, for it may quite be possible for a man to have his brain and nervous centres in a manner possessed and dominated by the mere sound or letters of the *Japa-mantram* without his having the spiritual depths of his nature transfigured as in real meditation. Dancing and singing with *khol* and *kartal* as accompaniments may also very easily degenerate into purely neurotic feats, if they are indulged in by persons who do not seek to impart a true inwardness to their religious impulses by the practice of meditation and other disciplines.

Meditation has naturally got its physical basis, as human life itself has got one. This physical part of the whole activity we call meditation stands of course in definite relation to the super-physical part of it. As a result of studying this definite relation, such practices as *āsana* (posture) *pranayama* (control of breathing) etc. have been laid down as helps to meditation. But we should always remember that we are constitutionally liable to yield ourselves up to our physical nature and it very often may happen that in our eagerness to give to the physical basis of meditation its due, we unconsciously lose our

way and suffer ourselves to be immured induly within its precincts. The practice of *sankirtan*, or such dancing and singing as referred to above, was enjoined by Sri Chaitanya as an aid to the development of our spiritual emotions. Such music may of course serve as an impetus towards concentration of our emotions. But if we do not take the trouble of spiritualising, deepening and chastening these emotions through proper discipline, and simply count upon such external physical stimulation as vigorous dancing and music to do that work for us, we are sure to acquire, instead of spirituality, only a morbid habit of physical and nervous exaltation or exhilaration, that leaves our nature,

both conscious and subconscious, still under the sway of our old *sanskaras*, only perhaps heightening in us a sense of our worthiness as deserving to be counted among saints! We speak of this evil effect of indulging in *sankirtan* as the cheapest process of acquiring spirituality, simply because religious movements are being now-a-days set afoot in our country apparently with a view to hold up *sankirtan* as the epitome of all the processes of spiritual discipline. We should always remember that *chittasuddhi* with its fruits of all-embracing love, renunciation and spiritual wisdom is the *sine qua non* of spirituality: there is no other way.



RENUNCIATION.

THERE is a passionate enthusiasm abroad in modern times to enjoy life with all that it implies for a modern man. In the midst of this universal scramble for the good things of the world, it is but natural that the ideal of renunciation would fall into discount and its real significance would be diluted away by self-complacent interpretations. It is a deeply ingrained tendency of man to philosophise to order, that is, to the dictation of the inmost inclination of his nature, and quite a good lot of philosophisings has been forthcoming in modern times from philosophers as well as poets to put renunciation out of favour.

There is a school of thought which maintains that this whirligig of life is going all right and it is bound to take us one day to absolute perfection. So all that is required of us is to surrender ourselves to its gyration, holding fast to the latest ideas and facts evolved by the same. Renunciation to these people, therefore, involves a woeful misdirection of life.

There are poets and æstheticians who declare that the whole path of our life in this

world, as we find it, is bestrown with the roses of melting sentiments, such as are calculated to lift our souls up to an all-pervading vision of the All-Beautiful. So gather these roses as along the path of life you go, for with these alone our God is to be worshipped. Renunciation, as preached in olden times, denudes life of its beauties and lessons. It means a morbid impoverishment of the soul.

There are students of eugenics again who naturally appear to be the sworn opponents of all renunciatory institutions. Their contention is that nothing antagonises the development of talent in society more than monkish renunciation.

There is yet another party of devotional enthusiasts who maintain that love of God renders renunciation unnecessary. Let pleasures and enjoyments come and surround life in their fairy ring, for love of God will act like a charm to impart immunity from all grovelling attachments. Seek never therefore the weakling's heaven of freedom from the cycle of birth and death, for, regardless of that cycle, is it not ~~far~~ better to be strong to



serve the Beloved in life after life? What fiction of liberation can be more glorious than the ineffable bliss of that eternal service?

People in modern times, swayed, unconsciously it may be, by a deep predilection for worldly life with all its promises of enjoyment, find in this way good occasion to rejoice that a very strong case has been made out against the antiquated ideal of renunciation; and *Sannyas* or monasticism, long considered in India to be the apex of all achievements in human life, has come to be looked upon as a sort of queer aberration towards an exploded theory of life.

There can never be, of course, a consensus of opinion as to the best theory of life, but the Aryan society, as it existed in ancient India, attained a wonderful stability of life, simply because it developed among its members a high degree of community in ideals, and the most universal feature of the theory of life that prevailed in this society consisted in the supreme merit that society attached to the ideal of renunciation. Who would make bold to say that it was suicidal folly on the part of this society to extol renunciation? Is it possible that society would so intently cherish an ideal of which the practice is fatal to its interests? Modern eugenics is still in its lisping infancy, and moves in the leading-strings of materialism. It can scarcely fancy any surer way of transmitting excellence from man to man than by the desirable father begetting the desirable son! Study history and you will find that the honour of being the greatest benefactors to society in India through all the centuries of varying fortunes and circumstances, such as would have tired any other society out of existence, belongs to men who renounced the threefold *Eshana*, namely, mammon, progeny and happiness in after life. But such is the infatuated partiality of some of our educated countrymen for Western eugenics that one writer in a vernacular contemporary heaves a pathetic

sigh over the pity of Sri Chaitanya not exercising his marital right just to propagate a noble breed of saviours for our unfortunate society!

Leaving aside the materialistic impudence of modern eugenics or of the modern political theory of life and society, if we examine the objections urged against the ideal of renunciation by the other parties referred to above, we find that they fail to appreciate this ideal simply because their philosophy is defective. The Hegelian doctrine of perfection as the sure goal of the world-movement in life and thought is a delectable figment of an over-idealistic brain. You cannot reach the infinite by summing up finite figures in mathematics. Everything that lends itself to measurement in time or space forfeits all affinity in kind to the infinite. The infinite in space and time is a contradiction in terms and should rather be called the big indefinite. The Infinite can never manifest Itself through time, space or causation in the sense in which the word, manifestation, is understood by us. The Absolute can never reproduce Itself through relations. No verbal jugglery, however sublime might be its effect upon minds aspiring to be philosophical, can explain the Absolute to be absolute only on the virtue of transcending all relations as a *necessary* condition for its self-realisation. Nobody can make the Absolute depend for its self-realisation on any system of relations which it must needs transcend, as neither can anybody make the Infinite depend for self-realisation on an indefinite extension of finitude. The Infinite and Absolute is a perfectly self-dependent reality and can never have any necessity for self-realisation through the relative and finite. Such self-realisation is quite an impossibility, a contradiction in terms. If the question arises as to how we are then to account for the existence of the world, as to how, admitting that the world exists, we are to relate it to the Absolute, the answer is that the world as we find it cannot *really* exist and therefore

we need not *really* relate it to Absolute. The fact of our finding this world to be real to us, to be something other than the Absolute, the only existent reality, is *Maya*, and this *Maya* cannot be explained, for all explanations are activities within the sphere of this very *Maya*. The moment you try to explain the fact of the world existing besides the Absolute, you have to relate the Absolute to the world and thereby contradict your own theory of the Absolute. Those who seek to establish by reasoning their theory of absolute perfection being the goal of this world-movement contradict themselves in this way.

Now then the problem for us to solve is: how are we to regard this world so long as we have got to live in it. The truth has been made known to us by sages who have realised it. We ourselves find that however deeply rooted in our consciousness may lie the impulse to posit an Infinite or an Absolute, it is impossible to find the same in this actual world of time, space and causation. Here we have to deal absolutely with limitations. Space dictates a limit to everything we may see or imagine. Time and causation float every reality here on a stream of continual transformation. If we are then obliged to conceive of something changeless and unlimited existing elsewhere, we miserably fail to establish its existence as a fact besides the fact of this world. So every bold seeker of truth is bound to accept the ultimate conclusion of the Vedanta, namely, एकमेवाद्वितीयं, 'only the Absolute exists,' and the fact of our seeing the world instead of being the Absolute is *Maya*.

So long as, therefore, we have got to live in this world, we must constantly remember that we are living in *Maya* and the supreme end of our life is to transcend it by realising the truth about ourselves and this world. Next arises the question as to how to transcend this *Maya* which is revolving within and with-

out ourselves as an ubiquitous wheel of ignorance and self-hypnotism. Yielding oneself up to this whirl of *Maya* has been called *pravritti* in Vedanta and moving off from this whirl has been called *nivritti*. The word "renunciation" denotes this *nivritti*, and is therefore of the essence of all systems of spiritual discipline, whether through Jnana (wisdom'), Bhakti (love), Karma (work) or thought-concentration.

When the right nature of things in *Maya* has been once understood, *nivritti* stands out before us as the sanest and best attitude for our minds to assume, if we are bent upon realising the real Truth and salvation. But it is not so easy or common for people to be really willing to move away from the whirl of *Maya*. Desire for enjoyable results, attachment to various objects of happiness, expectation of higher life possible only in *Maya*, and so on, are deeply ingrained in our nature and it is seldom that we find this nature actuated by a real, consistent, yearning after *nivritti*. But it is one thing for a man to be unable to feel within himself the irresistible promptings of *nivritti*, and quite another for him to be branding such promptings in others as insane aberrations of the moral and spiritual nature. It is like calling the grapes sour.

And just as it is a simple matter of prudence for a man in the river to swim right across to the bank and then walk up to a point which he wants to reach, instead of swimming up the river against the stream to reach that point on the bank, so a man whose soul is once aflame with the spirit of *nivritti* naturally finds it expedient to fly off from all those complications and conditions of life which tend to perpetually entangle him in *Maya* and then extricate himself from its whirl from a proper position of advantage. Such a mood of renunciation comes naturally to everyone who is serious and earnest in his spirit of *nivritti*. This logic of *nivritti* being

quite self-evident, the path of *nivritti* has been identified in our ancient scriptures with the path of *Sannyas*.

But does a man really become a loser by yielding to such a mood of renunciation? By no means, we say. All that is lovely and noble in our domestic or social life owes its existence not to anything that belongs to the external economy of our social or family life, but to the intrinsic loveliness and nobility of that nature which finds expression from within us in domestic and social relations without. It is again a false philosophy which asserts that that nature has to be *realised* in these external relations, for it is already *real* before we express and experience it through those relations. It is a false philosophy, borrowed now-a-days from the West, which declares our life in this world to consist in reducing the unreal and abstract to the real and concrete. According to the Vedanta, our life in this world in all its aspects consists in striving to symbolise, naturally with ill-success at every instant, that reality which alone exists and which the very striving to symbolise obscures out of sight. Through all the wealth of relations in our life, we simply symbolise unconsciously the reality that lies deep within ourselves, so that if in our whole-hearted quest for that reality we cease to symbolise, we do not lose that reality, but we simply give up a vain though enjoyable attempt in preference for the only really fruitful attempt that is possible in life, namely, the attempt to attain to reality. So we see that all the tall talk about misdirection or impoverishment of life which some poets and theorists indulge in against the idea of renunciation are based purely on a false view of life and its relations.

Lastly, to those devotional enthusiasts who would cling on to life in this world for the sake of those opportunities of service to God which it offers, we would say that we pity the impotency of a love which labours under the necessity of depending on something outside

for the perfection of its self-realisation or self-gratification. The perfection of love consists in the perfect union with the Beloved, in the bliss of which experience all differentiation between the lover and the Beloved becomes submerged. The impulses to serve belong to a lower stage and are calculated only to symbolise the love already developed. They have no business to obtrude themselves when Divine union is the all-absorbing experience to the devotee. Only in the case of those God-men who are in possession of, and therefore are always within the reach of the highest consummation of love, service through life in this world becomes a *Leela* or sport with the Beloved. In the case of others, service as a necessity is an imperfection and bondage to be transcended by experiences of union. So the path of love does not render renunciation unnecessary, any the more than the path of *Jnana* or wisdom does, for concentration of life on the Reality sought after in each path is equally a necessity, and the whirl of Maya ceaselessly creating entanglements of desire and obligation is equally distracting in each path.

Nivritti is really the logic that underlies every course of spiritual discipline, and the plainest fact about *nivritti* is the attitude and mood of renunciation. But it is hard to snap completely asunder the deep-rooted ties of attachment to persons and things with which Maya has brought us together, and some seekers after spirituality strive to make their relations with such persons and things symbolic while struggling to realise the Reality. This, needless to say, divides their energies and obscures their insight, but their earnestness can afford to bear with all that and the matter ends there. But where the matter does not end exactly there, these self-complacent people break out in denunciations against what they call monkish renunciation, and we have weighed in the balance the value of their objections.

EPISTLES OF
SWAMI VIVEKANANDA.

XIV.

Greenacre Inn,
Eliot, Maine.
26th June, 1894.

Dear—

* * This is a big inn and farm house where the Christian Scientists are holding a session. Last spring in New York I was invited by the lady projector of the meeting to come here, and here I am. It is a beautiful and cool place, no doubt, and many of my old friends of Chicago are here. Mrs. —, Miss —, and several other ladies and gentlemen live in tents which they have pitched on the open ground by the river. They have a lively time and sometimes all of them wear what you call your scientific dress the whole day. They have lectures almost every day. One Mr. — from Boston is here; he speaks everyday, it is said, under spirit control. The Editor of — has settled herself down here. She is conducting religious services and holding classes to heal all manner of diseases, and very soon I expect them to be giving eyes to the blind, and the like! After all, it is a queer gathering. They do not care much about social laws and are quite free and happy. Mrs. — is quite brilliant and so are many other ladies.A very cultured lady from Detroit is going to take me to an Island 15 miles into the sea. I hope we shall have a nice time.I may go over to Amisquan from here, I suppose. This is a beautiful and nice place and the bathing is splendid. — has made a bathing dress for me and I am having as good a time in the water as a duck—this is delicious even for the denizens of mud Ville. * *

There is here Mr. — of Boston who is one of the great lights of your sect. But he objects to belong to the sect of Mrs. Whirlpool. So he calls himself a mental healer of meta-

physical—chemico—physico—religioso—what not! Yesterday there was a tremendous cyclone which gave a good 'treatment' to the tents. The big tent under which they had the lectures, had developed so much spirituality, under the 'treatment,' that it entirely disappeared from mortal gaze and about two hundred chairs were dancing about the grounds under spiritual ecstasy! Mrs. — gives a class every morning; and Mrs. — is jumping all about the place, they are all in high spirits. I am especially glad for —, for they have suffered a good deal last winter and a little hilarity would do her good. You will be astounded with the liberty they enjoy in the camps, but they are very good and pure people there—a little erratic and that is all.

I shall be here till Saturday next.....

* * The other night the camp people went to sleep beneath a pine tree under which I sit every morning *à la* Hindu and talk to them. Of course I went with them and we had a nice night under the stars, sleeping on the lap of mother earth and I enjoyed every bit of it. I cannot describe to you that night's glories—after a year of brutal life that I have lead to sleep on the ground, to meditate under the tree in the forest! The inn people are more or less well-to-do, and the camp people are healthy, young, *sincere* and holy men and women. I teach them *Shivoham*, *Shivoham*, and they all repeat it, innocent and pure as they are and brave beyond all bounds. And so I am happy and glorified. Thank God for making me poor, thank God for making these children in the tents poor. The Dudes and Dudines are in the Hotel, but iron-bound nerves and souls of triple steel and spirits of fire are in the camp. If you had seen them yesterday, when the rain was falling in torrents and the cyclone was overturning everything, hanging by their tent strings to keep them from being blown down, and standing on the majesty of their souls—these brave ones—it would have done your

hearts good—I will go a hundred miles to see the likes of them. Lord bless them. I hope you are enjoying your nice village life. Never be anxious for a moment. I *will* be taken care of, and if not, I *will* know my time has come and shall pass out.

“Sweet One! Many people offer to You many things. I am poor—but I have the body, mind and soul. I give them over to You. Deign to accept, Lord of the Universe, and refuse them not.” So have I given over my life and soul once for all. One thing—they are a dry sort of people here—and as to that very few in the whole world are there that are not. They do not understand “Madhava,” the Sweet One. They are either intellectual or go after faith cure, table turning, witchcraft, etc., etc. Nowhere have I heard so much about “love, life and liberty” as in this country, but nowhere is it less understood. Here God is either a terror or a healing power, vibration, and so forth. Lord bless their souls! And these parrots talk day and night of love and love and love!

Now, good dreams, good thoughts for you. You are good and noble. Instead of materialising the spirit i. e., dragging the spiritual to the material plane as these folks do, convert the matter into spirit, catch a glimpse at least, every day, of that world of infinite beauty and peace and purity—the spiritual, and try to live in it day and night. Seek not, touch not with your toes even, anything that is uncanny. Let your souls ascend day and time like an “unbroke string” into the feet of the Beloved whose throne is in your own hearts and let the rest take care of themselves, i. e., the body and everything else. Life is evanescent, a fleeting dream; youth and beauty fade;—say day and night, “Thou art my father, my mother, my husband, my love, my lord, my God—I want nothing but Thou, nothing but Thee, nothing but Thee. Thou in me, I in Thee, I am, Thee, Thou art me.” Wealth goes, beauty vanishes, life flies, powers

fly—but the Lord abideth for ever, love abideth for ever. If there is glory in keeping the machine in good trim, it is more glorious to withhold the soul from suffering with the body—that is the only demonstration of your being “not matter” by letting the matter alone.

Stick to God! Who cares what comes to the body or to anything else. Through the terrors of evil, say,—my God, my love! Through the pangs of death, say,—my God, my love! Through all the evils under the sun, say,—my God, my love! Thou art here, I see Thee. Thou art with me, I feel Thee. I am Thine, take me. I am not of the world's but Thine, leave not then me. Do not go for glass beads leaving the mine of diamonds! This life is a great chance. What, seekest thou the pleasures of the world?—He is the fountain of all bliss. Seek for the highest, aim at that highest and you *shall* reach the highest.

Yours with all blessings,

Vivekananda.

IN THE HOLY LAND.

(Continued from page 73.)

JERUSALEM.

To the stranger of another race within her gates, Jerusalem, at first sight, is grey and prosaic, far different from what one has learnt to expect: one feels a certain lack of enthusiasm, a lack of the pulses quickening: it is undoubtedly disappointing. And as it is with the city, so it is with the appearance of the country beyond it—an impression of ancientness and desolation! It is not, however, inconsistent with this view to add that little by little a sense of beauty, a reverence, a something about it that the word atmosphere only feebly expresses, grows upon one, which is subtle enough to thrust its delicate pressure through the crust of one's personal-

ity, a mystic charm that once experienced is never forgotten. Jerusalem has the individuality and the dignity of a city where great things have happened and over which many, many centuries have passed: a city which time and again has borne the shock of invasion, and revives in us memories of its fiery superstitions and dim searchings after God before many altars; a city where localities and natural features immortalised on the page of history still remain to mark and recall the incidents of the passage of one Great Figure.

Palestine is a land of ruins and Jerusalem is a city of ruins. On penetrating below the surface, the very soil on which the city stands is found to be composed of the remains of houses, pillars and aqueducts, reaching to a depth of thirty or forty feet below the foundations of the existing houses. The old Jerusalem is buried in the overthrow of her seventeen captures. The ancient city must have been magnificent in the days both of the Davidic and Herodian periods, and it is probable no city of the East or West equalled its external splendour. It owed nothing of its importance to position on a main line of traffic; the importance that it had was owing to its strength as a fortress and to its significance as the royal residence and the national sanctuary.

The present city is entirely enclosed by walls, intersected at various points by gates. A great part of its interior is occupied with mosques, churches and convents. The tall houses rising in straight upward lines, though built of stone with flat roofs, from which numerous small domes rise in most cases, are almost all windowless on the side next to the streets, which accordingly are lanes with dead walls on each side of them. Red-tiled roofs are superseding the picturesque domes of the older habitations, for they are cheaper.

To the wanderer in this land, it is one of the charms of Eastern travel that the manners and customs of the people are still

substantially the same as in Bible times. I observed and verified for myself the customs so often alluded to in the Bible and many a Biblical passage which, read at home appeared difficult of comprehension, became illuminated almost as soon as I set foot on the shores of Palestine. One has but to close one's eyes and regard any bit of it with the mind's eye and there at once rises up before one a great procession of human personages, and a host of remembrances of long-forgotten fragments of history rush into one's mind.

With the influence of European and Jewish settlements, the ancient civilisation is sorely threatened and the old order is changing, but it avails nothing to bewail a change which the march of modernism has made inevitable.

THE CHURCH OF THE HOLY SEPULCHRE.

In the heart of the city stands the most sacred church in Christendom, the Church of the Holy Sepulchre, the modern representative of the churches erected (320-335 A. D.) by the Emperor Constantine, in honour of places which were believed to have been the scene of the life and place of entombment of Jesus Christ. But the plan of the original Basilica has been mutilated out of all shape by the desecrations and restorations it has undergone as Jerusalem passed from the Roman to the Greek, from Persian to Frank, from Frank to Saracen, from Saracen to Egyptian, and from Egyptian to Turk! Of the present structure, no portion is probably older than the period of the Crusades. In 1808, a large part of it was damaged by fire, but it was after a time restored.

We approached the church by an open court paved with limestone, having immediately in front of us the southern facade of the church: to the right and left a series of chapels, and behind us the Greek Convent of Gethsemane. Within the circuit of this wonderful construction lives a population of many hundreds of priests, monks, nuns and pilgrims. Projecting in front of the building

is a massive bell-tower, formerly five stories high, but now reduced to three. The courtyard is occupied by Syrian merchants who squat on the ground, bargaining over the prices of crucifixes, rosaries, sacred pictures and trinkets with pilgrims, who buy these relics to be carried home to the most distant parts of the earth. Arab sweetmeat-sellers, water-sellers, and coffee-makers fill the air with their cries, and the Franciscan with his brown habit, the black-hatted Greek monks and the Turkish soldiers, whose rifles are stacked close at hand, add their element of colour to the scene. Later, one comes to recognise in these very incongruities the attraction of the place, since they arise from the fact that it is a world that comes hither to worship after its various ways.

Arriving at the outer door of the Church, we pass through a sombre archway, and just inside this principal entrance we notice on the left hand a divan upon which the Mohammedan door-keeper sits cross-legged, his head covered by a large green turban, and his eyes following the smoke of his *nârgeeleh*, supremely indifferent, while all the Christian nations of the world pass and repass his divan. The office of door-keeper is hereditary in one of the Arab families of Jerusalem, and formerly a tax was levied on every Christian who entered the building. A Turkish guard, near by, is kept to preserve order. Ever since the year 1187, the church has been in the possession of the Turks.

On entering the edifice the appearance which it presents is one of gloomy grandeur. As you look around the vast interior, the scene seems to be a miscellany of aisles, tombs, chapels, altars, staircases and windows, scattered in bewildering confusion, but overcoming this illusion, we by-and-by come to make out the general arrangement. Some of these localities are appropriated to the exclusive use of one, and some to another of the five bodies of Christians represented there—

namely, the Romish, the Greek, the Armenian, the Syrian, and the Coptic churches. Others, again, are held in common by them all, and used by each in turn. It is not one place of worship but a congeries of places of worship. To the observer it exhibits the sight of all nations and kindreds and languages worshipping, each with its peculiar rites, round which they all believe to be the tomb of their common Lord.

The actual shrine of the Holy Sepulchre is in the centre of the Basilica, covered by a marble mausoleum, and surmounted by a dome somewhat resembling a crown: around it many altars have been added by devout donors. Before this mausoleum, numbers of gold and silver lamps are burning continually and shed a brilliant light, while sweet incenses and fragrant perfumes fill the air. Stooping low, we enter the antechamber by a small door and stand within the chapel of the Holy Sepulchre. The Tomb, as it appears to view, is a marble bench 2 ft. high, 6 ft. 4 inches long and 3 ft. wide. Groups of pilgrims pass through with offerings, which they place before the shrines, each murmuring a short prayer, while some, apparently oblivious of their surroundings, press lips and forehead to the cold marble, shedding many tears. There is a simplicity in the worship of men and women alike, all moved by one strong emotion. They slowly depart, still in the attitude of devotion, until the threshold is crossed once more. They then make a round of all the lesser shrines and holy spots, and in this repetition of emotion, we have a very real revelation of the Russian temperament, this ever-present consciousness of a great tradition. Perhaps there is no more impressive sight than the Russian pilgrims. The Russian character is bound up with religion and especially is this the case with the peasants. The Greek church is profoundly sacramental in its feeling, in its teachings, in its practice. The child-like faith and intense religious

fervour of these peasant-pilgrims are touching to the beholder, as he sees them in their sheep-skins with unkempt hair and beard, kneeling on the ground, their attention intensely concentrated, praying for the light of the Lord with the shining eyes of ecstatic believers who have lost themselves in a moment of rapt and self-forgetting devotion and immobility.

I punctiliously followed the course usually made by the pilgrims, and passed through the numerous chapels, presenting in successive scenes, minor sites and shrines,—a curious ceremonial which enabled me to see, realise and understand what it was, that has for ages charmed the eyes and moved the souls of thousands of human beings. It was instructive and interesting in the highest degree, difficult to be expressed in words.

The Greek Cathedral, according to tradition, is built above the garden of Joseph of Arimathea. It is lavishly ornamented and covered by a dome. Jerusalem is held to mark the centre of the earth, a belief which is still preserved in the round stone in this Greek portion of the Church of the Holy Sepulchre.

Leaving the courtyard of the Church it is an easy walk to the beautiful German Church of the Redeemer. The site was presented by the Sultan of Turkey in 1869 to the Crown Prince of Prussia. The building is on the exact plan of the ancient church on whose site it stands. In the vicinity are situated the Russian Hospice, the Coptic Convent, the Abyssinian Monastery, and the great Greek Convent—the residence of the Greek Patriarch—which is connected with several portions of the Church of the Holy Sepulchre.

C. E. S.

(To be continued).

PARABLES OF SRI RAMAKRISHNA.

II.

THE PARABLE OF THE TIGER CUB.

Upon a flock of wild goats once
A tigress hungry sprang,
But died forthwith she fell and bore
A cub in fatal pang.

The earth it touched and scampered off
With all the goats which fled ;
It learned to bleat and graze with them,
In goat-like ways upbred.

A goat in all respects but form
When up he grew to be,
A tiger of the forest chanced
This creature strange to see.

He let the goats all run away,
But had his mark caught clean,
Who bleated wild to lose them all
He had as kith and kin.

By force he dragged against his will
This frighten'd thing so queer,—
O'er water held and asked to see
His face and then compare :

" My face and yours are quite alike,"
The tiger said to teach ;
A piece of flesh then held to him
As better than to preach.

The goatish beast this would not touch
And bleated to protest,
But shortly had the taste of blood
And ate that food with zest.

The tiger wise then said to him,
" Now do you understand ?
What myself am so you are too,
And tiger's life so grand !

" Now come with me to woods and wilds "—
The forest entered he,
And followed him the other one,
From abject goat-life free.

So Guru comes to us likewise
To show us graciously,
That Real Self, in Maya lost,
Which we have still to be.

—P. S. I.

A WARNING TO THE PUBLIC.

BY THE GOVERNING BODY OF THE RAMKRISHNA MISSION.

THE disclosures that have come to light in some of the recent trials of East Bengal, have convinced the Governing Body of the Ramkrishna Mission, that the good name of the Mission and that of the Belur Math have been, and are still being, used by certain societies to secure recruits to and spread the doctrines of their mischievous, and not unoften criminal, propaganda. The Governing Body think it desirable, therefore, to inform the general public and specially the unwary young men of Bengal, that the Ramkrishna Order of monks, whose principal headquarters are at the Belur Math, and who had the Swami Vivekananda as their head, is a strictly religious Order and has nothing to do whatsoever with politics, much less with Societies based on lawlessness.

The Order, to promote its spiritual culture and realise the doctrines of the time-honoured Vedanta Philosophy, has engaged itself since its very inception to serve the Lord by serving humanity with the best of its might, remembering the imperative scriptural injunction to look upon man as nothing less than the Deity Himself—"Jiva Brahmaiva *naparah.*" To carry on such service effectively, it has had to work in co-operation with the general public of India in many places, and in course of time, that work of philanthropy and benevolence took the shape and name which is known at present as the Ramkrishna Mission. Therefore it will be readily understood that the Ramkrishna Mission has nothing to do whatsoever with any kind of political movement.

Taught by Sri Ramkrishna and Swami Vivekananda, the Mission has always held the path of religion and service as the only way for the regeneration of Bengal and India and has always preached that that regeneration can only come through characters based on a direct realisation of religion and the Lord, and never through politics. The Mission, therefore, has all along kept its own work separate from the National Congress, the Extremist and some other regular and irregular political movements, with the firm conviction that

these would never lead to the glorious spiritual regeneration which should be the ideal of India's people. Spirituality and not political aggrandisement had been the backbone of the Indian people in the past, and on that inheritance we should stand firm with good will and love and peace to all on earth if we are to become again a glorious nation in the future—such indeed had been the teachings of Sri Ramkrishna and his disciple, the Swami Vivekananda. And the Mission has been and is always being guided by that idea.

Let the young men of Bengal and India take heed of the fact, and if in future they find a class of people coming to them in the name of the Ramkrishna Mission and that of the Belur Math, to preach politics to them in any shape whatsoever, let them conclude at once that they are impostors, who are but making cowardly attempts to hide their true colours behind the prestige of the Mission and the Math, to serve their own dark purposes. They should communicate directly with the headquarters of the Mission if they want to join the Mission or serve its various philanthropic work in any way, but they should never make inquiries regarding the purpose and method of work of the Mission from questionable sources. They should first try to find out that the man who comes to them as a preacher connected with the Mission, is really such, writing to the President or the Secretary at Belur Math, Dist. Howrah—before they listen to what he has to say. They should try first to find out whether or not a man who wants any kind of contribution from them to help the Mission, has really been authorised to do so by letters of authority from the headquarters with special seals of the Mission attached before they contribute their mite.

The second thing against which we want to warn the general public is, never to conclude that a Society or a Sevashrama belongs to and is a branch of the Belur Math and the Ramkrishna Mission, simply for the reason that the name of Ramkrishna or Vivekananda is attached to it.

It is not uncommon to find now-a-days the christening of societies, schools, hospitals, mills, stores, dispensaries, trademarks and various other things, desirable and undesirable, by the names of Sri Ramkrishna and Swami Vivekananda. Good

men are taking their names to stimulate themselves to noble impulses and self-sacrificing efforts, while the bad to screen themselves behind them to secure public confidence on their own selves. It is proper, therefore, for the public to know that those alone of the Societies, Ashramas, Sevashramas and so forth, which have the words "Ramkrishna Mission" attached to their names, really belong to us as branches of the Ramkrishna Mission of the Belur Math. And to secure the privilege of using the name of the Mission, the Societies etc. have to apply to our headquarters for a formal grant of a charter of powers; and we might add here that if we do not count the Barisal Branch of the Ramkrishna Mission, we have no such affiliated branch centres in the whole of Bengal, although several Societies and Ashramas in different parts of Bengal have made their intention known to us recently, of applying to us for the same. The public should bear this fact always in mind and be guided by it. In conclusion, it is our sincere prayer that the above informations would serve as a warning to the public for their own good and security as well as that of the Math and the Mission.

(Sd.) SARADANANDA,

Secy., Ramkrishna Math and Mission.

ON THE CONNING TOWER.

THE Governing Body of the Ramkrishna Mission has been obliged, we find, to publish through the Press a warning and a protest. It is also a public avowal of the policy that determines all our activities and therefore we are glad to give it prominent insertion in the columns of the P. B. for the sake of permanent record as well as wider publicity.

An institution like the Ramkrishna Mission ought to be considered in all quarters as being above the necessity of such a public avowal of its honesty and sincerity in ideal. But unfortunately we are fallen upon evil times, and in view of the many sinister developments in the political activity of misguided enthusiasts, security in public life is evidently in jeopardy. Such developments of course may not be out of place in a country wedded

to the political ideal and scheme of collective life, and anarchism may well be regarded as a necessary evil in such a country. But in India, as we have been repeatedly pointing out in our columns, it would spell an incalculable loss and misfortune if the outlook on collective life is *westernised*, if instead of attaching spiritual values to all the ideals and activities of our collective life, we wilfully create, in imitation of Western countries, political values for them and thus misdirect our energies for giving that life a political foundation. Such a lamentable perversity in the activities and aspirations of the educated community in India mainly originated with the Congress propaganda, however much the credit of reviving on an extensive scale the enthusiasm for collective life may be due to it. This enthusiasm no doubt is a necessary factor in the regeneration of India, but the political direction which was given to it is indirectly responsible for all those developments of political lawlessness which we all deplore so much today.

The political ideal of collective life has naturally developed a tendency among our educated countrymen to harness their political impulses to all that is good and noble in their heritage from the past,—to bring the assets of our spirituality and culture under the perspective of political utility. It is for this reason that many young anarchists in India are found to be specially enamoured of religious literature, ancient and modern,—to keep with themselves as *vade mecum*, not only the modern specimens of inflammable literature, but also works on the Yoga and Vedanta philosophy or the speeches of Swami Vivekananda. Even our Prabuddha Bharata has been recently found to command peculiar interest and enthusiasm among young souls aflame with the spirit of self-sacrifice in the cause of political freedom for India. With a pre-eminent spiritual heritage to fall back upon to nerve themselves for all their efforts of self-sacrifice, the Indian advocates of anarchism are bound to differ in this respect from their Western *confreres* in political creed. It is well-known how even the Thugees in India claimed to be a religious sect. This tendency to confound the idea of self-sacrifice in any cause, noble or ignoble, with religion, has been exposing

religious bodies and cults in India to a good deal of unnecessary official distrust.

Besides this natural tendency to exploit religion in the interest of the political ideal, there have been actual cases of clandestine political activities under cover of advocacy for some well-established religious institution. Such contemptible tactics are of course pursued without the knowledge of and beyond the reach of those who are really responsible for the good name and reputation of that institution, and who are therefore powerless to drag them out to a court of law. And it is under such circumstances of helplessness that the Governing Body of the Ramakrishna Mission has been obliged to issue its warning to the public. There may be honest people, of course, who supplement their political views with a nice sprinkling of such doctrines about religious life and discipline as are openly acknowledged by them to be derived from the teachings of Sri Ramakrishna or from the works of Swami Vivekananda. It behoves such people at the same time to exercise all possible caution against producing the impression in others that they represent in any way the views of the Ramakrishna Mission or Math. Sister Nivedita, for example, developed some political views of her own about India and her people, over and above the whole system of thoughts and principles she derived from the teachings of her master. But on account of such political views, she promptly dissociated herself and her activities from the work of the Ramakrishna Mission and publicly announced her position forthwith in the papers. After this, though remaining throughout her life the same spiritual child that she was to her master as well as to the Ramakrishna Math, which embodies the spiritual ideal she worshipped, the Sister never identified herself with the Mission as its member or worker.

But this warning to the public issued by the Ramakrishna Mission has given rise to some curious and interesting reflections among some of our contemporaries. The *Modern Review*, for example, opines: "We at once concede that the Ramakrishna Mission is a non-political body concerned in its corporate capacity only with religion and service. But we cannot admit that either

Vivekananda or Nivedita, the two best known followers of Ramakrishna held the same opinion of politics as the Mission seems to hold." This is indeed a very bold position for our contemporary to take with regard to the issue, namely, "Vivekananda's" opinion about politics! We fully discussed that opinion in our Feb.-March number, and the most authoritative pronouncement respecting that opinion has been made accessible to the public by the publication of the Swamiji's lectures from Colombo to Almora. Nobody is therefore justified in assuming off-hand that the Ramakrishna Mission differs from Swami Vivekananda as regards its opinion about politics. He must fortify such an assumption by arguments based on the Swamiji's speeches. Instead of doing this, the *Modern Review* rounds off its bold statement with such vague colourless talk as the following: "Her (Nivedita's) master Vivekananda was no doubt a religious preacher but of a militant type. He was not a mild Hindu. His Hinduism was aggressive Hinduism. He exhorted the people of India to be strong, to find out and be conscious of their strength, and to have faith in India's undying strength,—all which form the very bed-rock of politics."

"What do you consider the distinguishing feature of your movement, Swamiji?" asked once an interviewer* to Swami Vivekananda. "Aggression," said the Swami promptly, "aggression, in a religious sense only. Other sects and parties have carried spirituality all over India, but since the days of Buddha we have been the first to break bounds and try to flood the world with missionary zeal." How can this aggression we ask, define the nature of Swamiji's politics? This aggressiveness may make the Swami a preacher of the militant type, but how can we build on it a theory about his political opinion? His conception of spirituality may be such as to make him the opposite of "a mild Hindu,"—a strong man, strong to resent impertinence and unrighteousness in others, but that does not necessarily imply any natural inclination in the Swami for a political solution of the miseries into which the Indian people have fallen. He insisted again and again in

* Complete Works of the Swami Vivekananda, Mayavuti Memorial Edition, Vol. V, page 1012.

his Indian speeches on the fact that the strength of the Indian people lies in their spirituality, but he repeatedly pointed out at the same time that that spirituality made it indispensable for them to adopt for their future regeneration a spiritual scheme of life instead of a political one. And it is only in a political scheme of collective life that every kind of strength, spiritual and otherwise, which a nation possesses, is exploited to supply the bed-rock on which the fabric of its politics is raised.

Such an exploitation in India would argue a total misconception of the Indian spirituality. In the Indian scheme of life, all the organic parts have to fit in with one another only by virtue of the *spiritual* values that they derive from the *actual* needs and demands of the collective spiritual life. The present-day politics of our educated community is alien to the Indian scheme of life simply because it has not grown out of the *actualities* of our collective spiritual life. We pursue politics today as a part of that scheme of life which we want to borrow from the West and transplant into the soil of our country. The Ramkrishna Mission protests against Western politics as adopted by our countrymen simply because it protests against the westernisation of the Indian scheme of life. Politics fills up the most important place in collective life in the West; it constitutes in fact the formative and the regulative principle in that life. If we introduce this Western politics into the reconstruction of collective life in modern India, the whole trend and texture of the civilisation that India has been building up through centuries will have to be altered and revolutionised. Such a revolution or even our fruitless efforts to bring it about, would spell our annihilation more surely than our present degradation or misery can do. And it is in this sense that the Ramakrishna Mission has declared that our regeneration will "never come through politics."

The comments of the *Modern Review* betray a sad ignorance of the real lessons of our history that are being brought to light today and its sneer against "spirituality of the monastic type" reads most ridiculous. "Spirituality of the monastic type," it says, "has not been able to prevent Indian's impoverishment, degradation and loss of freedom."

Neither has the will-o'-the-wisp of politics which India has time and again tried to follow in the past been able to prevent the same impoverishment, degradation or loss of freedom. Politics in ancient India could prove itself useful only when it became a hand-maid to spirituality of the monastic type, and seldom did politics in ancient India with all its varied fortunes affect the life of the Indian people more deeply than surface-waves do in the ocean. Had they, like the Western people, surrendered their life to the influence of politics, they would have been clean swept off the globe like many a nation of old, and none would have survived today to be identified as the descendents of the ancient Rishis still preserving in their midst the same old ideals and polity of life. And if the fact of these ideals and the civilisation and culture which they evolved being still preserved is due to one cause more than another, it is that spirituality of the monastic type, which the *Modern Review* in a fit of puerile irresponsibility subjects to a bit of its journalistic sneering.

We would congratulate our brethren of the West if according to their scheme of life, their religion does not clash with their politics. But Western politics foisted on the Indian scheme of life would be not only incongruous, but absolutely fatal to the collective life that India seeks to build up. To bring home to people, who think like the *Modern Review*, this fatal incongruity, is no easy task, for their intellect has been led captive by the glare of modernism on which they have put unquestioning faith. But it is nevertheless one of the aims of the Prabuddha Bharata as well as the Ramkrishna Mission to accomplish that task, and we regret to find the disdainful way in which the *Modern Review* speaks about the programme of the Ramkrishna Mission. May it not be conceded that the Mission is interested in endeavouring to remove ignorance, poverty and disease from the country, besides promoting the object of spiritual "communion and nursing of the sick"? May it not be conceded that the Mission has its own principles and methods for the reconstruction of collective life in India, such as its own founder so ably announced to all and its own periodicals discuss every month? It is indeed a painful surprise to find a contemporary of such broad interests and

wide information allowing itself to be so narrow and perfunctory in its comments. The reference to Sister Nivedita's politics is also bad in taste, for our contemporary ought to have known better than the outside public that Sister Nivedita was not a worker of the Ramkrishna Mission and that her "Civic and National Ideals" which contains among other useful matters some of her political views was published by a member of the Udbodhan Office in his name purely as a matter of convenience. But why should that fact compromise the views of the conductors of the Udbodhan more than a publication from the *Modern Review* office, interspersed with religious doctrines which its own proprietor would not endorse, would compromise the latter's views, is something that we fail to understand.

We are glad to announce that the First General Report of the Ramkrishna Mission has been issued by the Governing Body of the Mission. The Report covers a period of about fifteen years, bringing up its record in most cases to the year 1912. Since that year, there have been developments in the work of the Mission, no doubt, and the next General Report will have to record them duly. For example the Mayavati Charitable Dispensary attached to the Himalayan Math has developed into a charitable institution by itself, having a nice little building of its own. The Sevashrama at Benares is going to extend its row of buildings on a big plot of land acquired by the Government for the purpose. The ceremony of laying the foundation stone on this new plot was performed on the 29th April last by Mr. C. A. C. Streatfield, the local Magistrate and Collector with a good Hindi speech in the presence of a respectable gathering of the *elite* of the town including Mrs. Streatfield, Mr. Hopkins, the Commissioner, and other official and non-official gentlemen. The Kankhal Sevashrama also is going to have a new plot of land for the extension of its buildings acquired for it by the Government.

The Sevashrama at Brindaban has issued a public appeal through the Secretary of the Ramkrishna Mission for sufficient funds to enable it to give itself a permanent habitation. The kind proprietors of the Kala Babu's Kunja at

Bansibat, Brindaban, had all along, since the inception of its work of relief, been accommodating its dispensary, its indoor patients and workers at their own premises. But the work has grown in proportions during the last six years and is being now carried on at its present quarters under exasperating circumstances of the greatest difficulty. It behoves therefore all sympathisers of the Ramkrishna Mission and the generous public to come forward and send in their contributions to equip this important Sevashrama with a building of its own. The amount that is required for this purpose is something like Rs. 20,000; and if the public begin to respond promptly to the appeal for funds, the required sum will be raised in no time, as our past experience assures us. No appeal for funds from any Sevashrama of the Ramkrishna Mission has hitherto been made in vain, for the public fully appreciate the significance of charities for alleviating distress and misery to be met with in the holy *tirthas* of India. For, as the General Report of the Mission points out, spirituality being the end of our collective life, "it is a part of national economy in India to direct the liberality of the people towards those who devote their lives more or less to the cause of spirituality," and "so when the Mission appeals to the public for help in the work of the Sevashramas springing up in the holy places, the appeal is made not only to their noble impulses of charity, but also to their national instinct of rendering the householder's help to those ascetics and other devotees through whom spirituality has to live and thrive in a special sense. Benares and Brindaban, Prayag and Hardwar, still hold undisturbed sway over the minds of thousands of all classes of Hindus, including the well-to-do classes, and is it too much to say that donations to the local Sevashramas would constitute a noble form of their hearts' tribute to these particular *tirthas*?"

GLEANINGS

Reason cannot show itself more reasonable than to leave reasonings on things above reason.

—Sir Philip Sidney.

* * *

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle, and planted a flower, where I thought a flower would grow.—Abraham Lincoln.

*

Seeing that the mind, that mind is composed of thought, and that thought is subject to change, it follows that deliberately to change the thought is to change the man.—James Allen.

Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realise the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, constituting, with other such units, the general power which works out social changes, and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may. It is not for nothing that he has in him these sympathies with some principles and repugnance to others.

—Herbert Spencer.

Europe has always been indebted to India for its spiritual inspirations. There is little, very little, of high thought and aspiration in Christendom which cannot be traced to one or another of the successive influences of Hindu ideas; either to the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Madeism of the Gnostics, to the Hinduised Judaism of the Kabbalists, or to the Hinduised Mahomedanism of the Moorish philosophers; to say nothing of the Hinduised Occultism of the Theosophists, the Hinduised Socinianism of the New England Transcendentalists, and the many other new streams of Orientalising influence which are fertilising the soil of contemporary Christendom."—Mr. Merwin-Marie Snell, President of the scientific section of the Parliament of Religions, Chicago.

NEWS AND MISCELLANIES.

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

"THE Brihajatakam" of Varahamihira has been translated by Swami Vijnanananda of Belur Math, and President of its branch Math at Allahabad. This book is considered to be the best Hindu Astrological authority. It deals exhaustively with the science of Horoscopy and its deductions seldom fail to convince even the greatest sceptic of the truth of its astrological expositions and prognostications. Its author was the famous

Varahamihira, one of the noted Navaratnas (nine gems) in the court of Raja Vikramaditya, the illustrious King of Ujjain. The book can be had at the Panini Office, Allahabad.

THE Secretary of the Sri Vivekananda Ashram Building Fund, Conjeevaram, begs to acknowledge the following donations:

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" Justice Sadasiva Aiyar Ayl.	5	0	0
Dewan Bahadur Govinda Das Chatur-	bhuja Dass, Sheriff of Madras	...	25	0	0

HELPED with funds and equipped with the necessities by the munificence of Babu Keshub Chandra Banerjee, the young and enthusiastic zemindar of Murapara, a small band of the young members of the Dacca Ramakrishna Sevashrama placed themselves at Dolaiganj Railway Station to render aid to the tens of thousands of pilgrims for the last Brahmputra bathing festival on their way to Langalband by the Railway. The boys distributed good and cool drinking water and sweets to the weary, thirsty and hungry passengers who were generally carried in goods wagons after detentions of days and hours. The boys helped the pilgrims in every possible way and all Indians know what troubles the illiterate village men and women are put to when out on pilgrimage. On the 3rd and 4th April the work was the hardest and the boys did their duty most admirably.

A correspondent writes from Madras:

THE 79th Birthday anniversary of Sri Ramakrishna Paramahansa Deva, the Saint of Dakshineswar was for the first time celebrated at Nandigal yesterday, Sunday, the 22nd March 1914 in a befitting manner. In the morning there was Bhajana accompanied with chanting of Vedic hymns, with the photo of the Saint taken in procession. At noon about five to six hundred poor Narayanas were fed in the local market. In the evening there was a public meeting in the premises of

the Victoria Reading Room, under the presidency of M. R. Ry. A. Venkatasubbiah, a local pleader and an erudite Sanskrit scholar, when a paper on "Sri Ramakrishna, His life and teachings" was read by M. R. Ry. A. Duraiswami Iyer. The paper was exhaustive enough to cover the whole sphere of Sri Ramakrishna's life and His teachings. The chairman spoke in Telugu and said that the teachings of Sri Ramakrishna were in accordance with our Scriptural text and as such even best suited for the present time. With a vote of thanks to the chairman the meeting was brought to a close after Mangalarati and distribution of Prasadam.

It is proposed to found a Home in memory of the Saint which it is hoped will be accomplished by God's grace.

MODERN education on Western lines in going to have a romantic dash into the far-off land of the Lamas. It is reported that the four Tibetan youths, sons of native Governors, who have been especially sent to England for education, have completed a seven months' course at Aldershot, and they are reported to have made satisfactory progress. They have now left Aldershot for Rugby.

JACKSON recommends cocoanut oil as an insecticide for bedbugs. He states that all that is necessary is to smear a little of the oil over the place where these insects are found, or where there are cracks and crevices, the oil may be dropped into them. By the use of this medium any barrack or hospital ward or article of furniture or bedding can, in a short time, be freed of the bugs, and with a minimum amount of disturbance or upheaval cocoanut oil will destroy the ova as well as the adult insect. (So. Pract.)

SOME interesting statistics relating to the production of printed books are given in the "Bulleio dell" Institue International de Bibliographic. It is computed that the total number of printed books in the world is no less than 11,638,810, and about 8,714.00 of these have been published subsequently to the year 1800. From 1500 to 1535 the number of books produced annually averaged only 1250. It was not until 1700 that the annual average passed 10,000, and it was not until 1817 that it reached 100,000. From 1900 to 1908, how-

ever, the annual output averaged 4,375—exactly 140 times the ~~the~~ output between 1500 and 1525.

SOME notable work has been done by Dr. James Cantlie, the tropical medicine specialist, in the use of tuning-forks in the diagnosis of obscure disease-conditions. Dr. Cantlie found that in certain cases it was exceedingly difficult with an ordinary stethoscope to obtain accurate knowledge of enlargements of such organs as the liver, spleen, stomach, and heart, more especially where enlargement was accompanied by affection of neighbouring structures. He discovered that if a tuning-fork was set vibrating, and the shaft of the fork placed against the body-wall and moved about, a note varying with the density of the organ situated immediately beneath was transmitted to the stethoscope. "In this way," he says, "the limits of the liver can be gauged with almost hair-breadth precision." The fork used gives out the note C sharp; it has a specially designed "striker" attachment, so that it need not be removed from position for the purpose of revibrating.

SCIENTISTS have long been searching for a light which will be heatless, devoid of harmful rays, non-explosive, and cheap, says a writer in the "New York American." The lights of the firefly and the glow-worm are perfect, inasmuch as they fulfill all these requirements. But the firefly and the glow-worm have now been rejected by the scientists of the French Institute of Oceanography for the blazing monstrously shaped fish that swim five miles below the surface of the sea in a water pressure that would crush man as flat as a pancake. Their luminous organs light up the dark regions which they inhabit like flaming torches. Some have elongated snouts on the tips of which are luminous organs emitting considerable volumes of light. Others have rows of luminous cells on top and below their bodies, with reflectors and lenses which serve the function of projecting light in definite directions. These light-emitting organs are thought to be of vital importance to the life of the animal for the purpose of illuminating the surrounding water to avoid foes, to recognise their own kind or to capture prey.

Prabuddha Bharata

वसिष्ठत ज्ञान



प्राच्य वराशिबोधन ।

Katha Upan. I. in 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

Vol. XIX]

JUNE 1914

[No. 215

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA.

SOUL AND GOD.

Anything that is in space has form. Space itself has form.

Either you are in space, or space is in you.

The soul is beyond all space. Space is in the soul, not the soul in space.

Form is confined to time and space and is bound by the law of causation.

All time is in us, we are not in time.

As the soul is not in time and space, all time and space is within the soul. The soul is therefore omnipresent.

Our idea of God is the reflection of our selves.

Old Persian and Sanskrit are about the same.

The primitive idea of God was identifying God with different forms of nature—nature worship. The next stage was the tribal God. The next stage, the worship of kings.

The idea of God in heaven is predominant in all nations except in India. The idea is very crude.

The idea of the continuity of life is foolish. We can never get rid of death until we get rid of life.

THE GOAL.

Dualism recognises God and nature to be eternally separate: the universe and nature eternally dependent upon God.

The extreme monists make no such distinction. In the last analysis, they claim, all is God; the universe becomes lost in God; God is the eternal life of the universe.

With them infinite and finite are mere terms. The universe, nature etc. exist by virtue of differentiation. Nature is itself differentiation.

Such questions as, Why did God create the universe? Why did the all-Perfect create the imperfect? etc., can never be answered because such questions are logical absurdities. Reason exists in nature, beyond nature it has no existence. God is omnipotent, hence to ask why he did so and so, is to limit Him; for it implies that there is a purpose in His creating the universe. If He has a purpose, it must be a means to an end and this would mean that He could not have the end without the means. The questions, why and wherefore, can only be asked of something which depends upon something else.

OCCASIONAL NOTES.

SCIENCE is striving hard now-a-days to outstrip matter, and materialism in philosophy is almost finding the wind taken out of its sails. But materialism in religion is a fact that does not grow old with the world and presents to man the same problem for today as for to-morrow. The domination of matter over the religious life of man is a fact grounded upon the very fundamental fact of earthly existence, and conquest over this materialism in religion makes a man unearthly and divine in a real sense.

The identification of self with not-self is called *adhyasa* in Vedanta, and this wrong identification is at the root of that universal evil, which we have spoken of above as materialism in religion. It is out of himself that man finds the key to read the world outside. Out of what he thinks of himself he creates the whole universe of his facts and ideas. His God and his world constitute the reflex of his concept of self. If he conceives of his self as pure body or matter, his God and his world are bound to become material. The ox, if required to propound a theology, as the old Greek put it long ago, would think of God as bovine. There can be no such thing as absolute conception of God; it is always relative to somebody's conception of self. The highest theology of man therefore is founded on the truest conception of selfhood.

If we look at it psychologically, religion consists therefore in our efforts to attain to our real selfhood by means of such sentiments, thoughts and acts, as proclaim, more or less, our non-materiality. But constituted as our minds are with their ingrained materialistic tendencies of thought, willing and feeling, perfect non-materiality is to them quite a large order; and religion has therefore to be

content with a gradually spiritualising process with regard to our conception of self, God and the world. But this concession in favour of materialism in religion becomes an evil, when the attitude of combating or counteracting that materialism and its insidious encroachments fails us in our religious life. For we must remember that religion, in whatever form it may happen to belong to us, should always command means of stimulating that attitude in us to be maintained through all the practices that it enjoins. For example, in the Hindu cult of symbolic worship, the worshipper is required to harp constantly on such higher mysteries about God and the human soul throughout the ceremony, that all the material adjuncts of his worship can scarcely disturb his exalted mood while he gets out of them all the help that is possible. This attitude of counteracting materialism in religion is indispensable to health and vitality in spiritual life, be it consciously maintained or unconsciously.

Materialism in religion has to be distinguished from symbolism in religion, for the symbolising processes constitute in reality powerful factors of man's gradual conquest over matter. When religion concerns itself with matter to create symbols out of it, it is practically seeking to transform a necessity into a useful choice. When material objects or relations are adopted as symbols in religion, they tend to lose their materiality in proportion as the symbolisation is perfect; and in proportion as the symbolisation is perfect, our souls become more and more possessed by the reality sought to be symbolised, till we are enabled to attain to that spiritual elevation, where symbolisation ceases to be a necessity, and where the rule of matter does not extend. But before this elevation is

reached; every religious aspirant is fully under the necessity to symbolise either mentally or physically,—the comparative advantages and disadvantages in both these forms of symbolisation counterbalancing themselves. All this symbolism in religion *uses* matter to its own advantage, while materialism in religion implies the self-surrender of the human mind to matter in the name of religion.

It is therefore to us a matter of no small moment to exercise in our religious life all possible caution against allowing matter, which we have to put to our own spiritual uses, to get the better of our own mind. This caution mainly consists in constantly maintaining a frame of mind which recognises only utility in the relation in which our religious life stands to matter, and no necessity. We must remember that we allow matter to influence our mind, not because that influence is a necessity, but because it is at present useful to us in our religious life. How liable, on the contrary, are people to exaggerate the influence of matter on mind! To such exaggeration, for instance, are ascribable all those silly practices in India to which Swami Vivekananda gave the name of "Don't-touchism." The morbid dread of pollution of which all such practices are begotten is one of the worst forms of materialism in religion. These practices barter away the mind to matter in the name of religion, for even as we think, so we become; and thought which ought to be in our hands the most powerful instrument for transcending matter is prostituted by such practices to make man the bond-slave of matter. This fanciful, excessive sensitiveness of thought to the influence of matter may cut of course both ways, for as there is the sinister touch from something evil to pollute it, there is equally the antidote of the sprinkling of sacred water, or the like, to purify it. But such foolish compromises of thought with matter have served to bury the real issue in our religious life under an overwhelm-

ing debris of puerile punctilios and confounding complexities. If religion in India is to rise rejuvenated from all these weaknesses and excesses of senility, let us constantly proclaim the sovereignty of mind over matter,—let us refuse to accept matter as an agent capable of modifying our mind's shape or colour in spite of ourselves. Let us assert in our religious life this freedom of the self.

Another instance of our mental self-surrender to matter is what Swami Vivekananda described as "taking religion into the kitchen." Religious materialism in this form holds the most profound and deep-rooted sway over the minds of people almost all over India. In the matter of food and its preparation, considerations of cleanliness, taste, health, convenience, personal liking or prejudice even, may properly have weight with us all. It may be a matter of speculation with us as to which particulars of food would produce, relatively to the constitution and temperament of particular persons, those desired effects, which the Gita enumerates as derivable from *sattwic* food. But to hold up some particulars of food as infallible agents for imparting spiritual excellence and discredit some others as *necessarily* degrading and corrupting to our spiritual nature, is to give away the whole case to materialism. And that is what we have been doing for centuries. Every healthy man should be strong enough to transform the food he takes into forces to be applied and manipulated according to his own requirements, physical, mental and spiritual. The natural and healthy standpoint therefore is that the food you take is to yield itself up to you for such transformation as you choose to give it. Instead of this, we have allowed ourselves by constant suggestion to be placed like material things under the influence of our food, which consequently dictates to us our religion from its pedestal of the kitchen. •

If in this way we hold the searchlight of truth on the dingy mass of materialistic overgrowth under which religious life in India labours, we shall find that by slow, deceptive encroachments, materialism in religion has usurped the place of the Vedantic conception of self; and those glorious Vedantic ideals of spiritual strength, of all-conquering thought-power, of the self-mastery of the mind in spite of material relations, have all disappeared into oblivion leaving the field in possession of an absurd materialism that seeks to reduce man and religion in India into puppets in its hand, made to display the most ridiculous antics! Spirituality that owned the Vedas as its fountain and source was pre-eminently of a strength-giving type. It might have picked up, in the long course of its history as it came in contact with new races and tribes of men, their countless customs and rites to be fused into the richest and the most elaborate symbolism, but that symbolism it could wield and control with perfect ease as a powerful instrument for developing the subtlest reli-

gious susceptibilities of the diversified human nature, and thereby grafting alien, inferior elements most effectively into the superior civilisation and culture which it evolved. This wonderful process the Vedic spirituality had followed for long ages and centuries, and the danger of materialism could not affect it with any lasting taint of impurity. Does it not behove us therefore now when it is not too late to assert in our religious life the Vedantic idea of the self, strong and inviolable through all its relations with matter, and possessing the divine right of determining what reaction it chooses matter to have on it? Should we not cease at once to allow materialism in religion to befool us with the grotesque and unpractical niceties and excesses it has introduced into our ways of life? For it is far better, we should remember, to work out, by deliberate, well-grounded efforts, the change into the new order from an old than to allow things to drift of their own accord,—ultimately, to be sure, into chaos.

THE WAVE OF MODERNISM.

EUROPEAN science and European enterprise have given birth to a *modern* world. They created and applied those facilities of communication and intercourse which have concretised the old, abstract concept of mankind. Humanity is no longer a dream of the philosopher; it is now a moving, pulsating, progressing, self-knowing, self-determining reality, coming in full vigour to its inheritance of the world. It has "interlinked all geography, all lands," as Walt Whitman says, and the urge of its goings and ways is such that "no one knows what will happen next, such portents fill the days and nights."

This humanity is the supreme factor in the modernisation of the world, and all the credit of bringing this new agency into play belongs properly to European science and European

enterprise, (America being, of course, only a self-projection of Europe.) But the very fact of the West being the birth-place of this modernism has affected the nature and the trend of those modernising forces, which humanity has to manipulate, in a characteristic way. The rise of humanity is a settled fact; it is a new phase in the evolution of man, which we have to accept with advantage. But the scope and direction which humanity finds to be given to its life admit of being questioned. For Western science and enterprise might have nursed this humanity into being, but its full inheritance it may very properly have to receive elsewhere.

By modernism is implied that scheme of life, that culture and civilisation, which the modern humanity is called upon to accept

and realise. The call has been sounded by the West, for it is with the West that the initiative lay, as having conducted humanity into the world-stage. But should the East, specially India, fully respond to the call and accept modernism without qualification? Every educated man in India owes it to humanity to decide and answer this fundamental question, for the life of humanity is to be broad-based on the free intercourse of thought and ideal between all the countries that have been reborn into it.

The triumphant wave of modernism has flooded the whole known world, and from its corner to corner, the rush of victory is reverberated. In fact, we live in an age consecrated to modernism, and East or West, North or South, there is not a single country which does not feel proud to measure its progress and status by the new standards of modernism. The wave has rolled on all over India, for modernism found it all very easy to steal a march on the dormant, self-oblivious consciousness of the people here and to force its choice and acceptance. Western education has created a class of influential people all over the country who are steeped up to the ears in the creed of modernism, and the intoxication is so great that even the hardest blows and buffets of misfortune can scarcely bring them back to a proper appreciation of the enormous difficulties they are creating on all sides by their defection from the *national* ideals of progress in life, both individual and collective.

Modernism implies a scheme of life which is founded on the basis of the political rights of the individual and the nation. The relation between the political state and the individual is the keelson, the corner-stone, the fundamental prop of the whole structure. If it is all well with this relation, the whole fabric of life in a modern, or more properly in a Western country, is bound to thrive. But directly this relation becomes disorganised

and dissolved, the whole structure is demolished and swallowed up into chaos. In the Western scheme of life, therefore, political good is the foundation which supports all the other pursuits in the collective life of man. All the other ends of collective life have consequently to own the supremacy of politics and reconcile themselves as best as they can to what measure of authority is allotted to them from time to time. As the necessary outcome of this all-regulative authority of politics in the collective life of Western nations, the whole trend of their progress is political first and anything else afterwards. Politics is the art of organising all the interests and pursuits of man with a view to secure material greatness, and politics being the regulative principle in the Western or modern scheme of life, religion is left to carry on under this scheme only a struggling humiliated existence, while the spirit of worldliness reigns supreme. Religion is a contingent influence, not the constant inspiration that it should be even in the life of the nation. It may be authoritative in the particular sphere allotted to it, but it can scarcely influence, much less inspire and control, the activities in the other spheres of that life, while all these different spheres of the national life are placed under the ultimate controlling authority of politics.

In such a scheme of life, the outlook is necessarily political. The prospective good towards which the whole organisation of life is made to move is political. That which organises this life is political, that which utilises it is political, that which maintains it is political. This is modernism in its essential features, and the new-born humanity has been deluded by its imposing glamour, by its plausible success, into accepting it as its creed. But India in the name of the most ancient civilisation and culture of the world has raised her dissentient voice,—the hoary-headed wisdom of the Vedas has sent forth its warning against this false modernism. Sri Rama

Krishna Paramahansa used to pointedly express his disapprobation of this modernism by the word "adhunika," peculiarly ejaculated. The whole standpoint of modernism with its peculiar impulses and its peculiar valuation of facts and events came in for no small share of his disapprobation though expressed so laconically. Just imagine its intensity from the fact that he would not touch even a copy of newspaper that acts so much like a shuttle in the loom of modernism to produce the fabric of modern manhood!

To this protest against modernism it is time that we should try to give proper utterance. This protest derives no inconsiderable force from the fact that our culture, our civilisation, our history from the earliest Vedic ages seem clearly to be pledged to a spiritual scheme of life which is antagonistic in spirit and method to that scheme which modernism implies. The testimony of history is that the spiritual scheme of life has all along been seeking to establish itself in India through all the vicissitudes of fortune and the variations of environment and material, and that its defects and failures have been mainly due to two fundamental wants to which it had no other choice but to be exposed. The first is the want of adequate organisation within, effective enough to cope with the vastness of its field of operation. The second is the want of proper scope outside for adequate intercourse with humanity. In order to supply to the spiritual scheme of life the proper means to fulfil these wants, India has been brought by Providence into contact with the modern world. The problem that lies before us at present, therefore, is to rally round this scheme of life that it may work itself out with the help of those new secrets of organising thought and activity in which the West is giving us lessons today.

Now what does this spiritual scheme of life denote as distinguished from the political scheme of life we have described above?

Human life being an organic system of interests and pursuits, the spiritual scheme of life insists that the immanent end in this system should be spiritual, all other ends being organically connected to this immanent end in a relation of subserviency. Under such a scheme of collective life, we have to subordinate all the interests and pursuits of that life to the spiritual end, and then in the light of their subordination and subserviency, we have to appraise their value and importance or to determine their claims. Under this scheme, the highest deliberative authority naturally resides in those in whom the immanent spiritual end of the whole system of collective life reveals itself as realised. The Rishis of old therefore were the makers of ancient India. The spiritual end which governed the whole system of life they sought to establish consisted in the preservation, practice and diffusion of the synthetic spirituality of the Vedas. The social and religious institutions and practices that they promulgated from time to time were organic to this supreme end, the culture that they developed and diffused throughout the land comprised a system of arts and sciences that described like planets their regulated orbits round the solar centre of this one supreme end. The organisation of political states presented to them from the outset no small difficulty, for the excess of political power by natural accretion very often made the kings puffed-up with insolence and greed such as endangered the spiritual economy of the collective life. It is in connection with this problem, that the destruction of the Kshatriyas in several epochs of ancient history has been described in the Puranas and such expressions as mother earth being oppressed by the increase of Kshatriya power is found to be current among them. In later periods of history, we find that the tendency to make the life of the people as little dependent on state-functions as possible has become wonderfully developed throughout India and the growth of village

communities is the outcome of such a tendency in the mediæval civilisation of India. Political dramas and episodes were being enacted on large and small scales throughout the country no doubt,—conquering legions were now and then thundering past by,—but we find the common people throughout India mostly in the villages, pursuing the even tenour of their life, wonderfully unaffected by the political changes and upheavals. It is this capacity for self-reliance, this tendency of self-isolation from the capricious fortunes of a political life, that have enabled the Indian people to reach down to the present the spiritual heritage of the past. This marvellous conservation of the ancient spirituality and culture, of the essentials and outlines of the civilisation which they evolved, would have been impossible had the Aryan people in India been pledged from the beginning to a political scheme of life like most nations of the ancient world. Like that tiny receptacle in the fable which held secure in watery depths the soul of the monster made immune from all chances of death in the open field, the spiritual scheme of life has preserved through all the stormy centuries the very soul of the ancient Indian civilisation.

It is this spiritual scheme of life that we have got to rehabilitate in reorganising collective life in India today. The upbuilding of life under this scheme does not at all involve the political point of view, or direction, in our collective interests and pursuits. Political autonomy is no necessary condition in bringing this scheme to fulfilment. To whichever hands the political administration of the country be entrusted by Providence, this scheme involves no necessity for reliance on that administration except in so far as the safety of person and property and the proper scope for earning livelihood through the different trades and professions are concerned. In addition to these positive grounds for reliance on the state, it is of course necessary under the spiritual scheme of life that the

political administration should always pursue a policy of non-interference with regard to purely religious and social activities of our collective life.

That grouping together of human beings, which in modern times we call a nation, constitutes a sort of living organism in which the life consists in the fact of the men, or the bodies of men, being so organised. So long as this organisation endures and fulfils its peculiar end, the nation is said to be living, and in respect of this life, it is only disorganisation that is to be regarded as death. A nation cannot be said to be dying simply when the death-rate among the people is increasing, for if during that sad period, the organisation of the people towards their peculiar nationality be improving, we should rather conclude that the nation is gaining in vitality. If under all the depressing circumstances of poverty and insanitation in India at the present time, we rally round our own national ideals and begin working out the spiritual scheme of collective life with all the modern implements and methods of organising thought and activity, the impulse of a new life will be breathed into the people of this land, and all the evils engendered by ages of disorganisation on one side and by the modern political craze on the other will steadily disappear.

For the political craze has warped and perverted the whole outlook. Nationalism does not necessarily imply a political organisation of men and their activities. A nation is any such organisation of human beings, grouped together by history or by ethnic and geographical conditions or by all these conjointly, as possessing an immanent end to fulfil in and through its life, allows, (through proper centralisation and distribution of organising authority), all the human pursuits and institutions within itself to be developed and governed by that immanent end in such a way that the whole collective life is subsumed

under an articulated system of ends subservient to the supreme end. This organisation may be political or non-political according as its immanent end is political or non-political. It would be a fatal misstep for a country which has its preordained spiritual message and mission to fulfil in this world to bid and bargain for that political nationalism to which the West has harnessed most unwisely all the modernising forces. But it is not now too late to steer the barge of our collective life away from the shallow, but foamy and ruinous waters of that political nationalism into which it has been swept down in spite of itself by the rushing wave of modernism ; and we propose to indicate briefly how this steering may be done, in a future issue of the Prabuddha Bharata.

EPISTLES OF SWAMI VIVEKANANDA.

XV.

Boston,
The 26th Sept., 1894.

Dear—

I have received both of your kind notes. I cannot express my gratitude for your kindness. I will have to go back to Melrose on Saturday and remain there till Monday. On Tuesday I will come over to your place..... For that is exactly what I wanted, a quiet place to write. Of course much less space will suffice me than what you have kindly proposed to put at my disposal. I can bundle myself up anywhere and feel quite comfortable.

Yours very sincerely,
Vivekananda.

XVI.

Washington,
The 27th Oct., 1894.

Dear—

Many thanks for your kindness in sending me the introduction to Mr. Frederic Douglass.

You need not be sorry on account of the ill-treatment I received at the hands of a low-class hotel-keeper at Baltimore. It was the fault of the Nrooman Brothers. Why should they take me to a low hotel ?

And then the American women as everywhere came to my rescue and I had very good time.

In Washington I am the guest of Mrs. E. Totten who is an influential lady here and a metaphysician..... Everything is going on all right. * *

With eternal love and gratitude for you,
I remain your etc.

Vivekananda.

XVII.

Brooklyn,
The 28th Dec., 1894.

Dear—

I arrived safely in New York and proceeded at once to Brooklyn where I arrived in time.

We had a nice evening. Several gentlemen belonging to the Ethical Culture Society came to see me.

Next Sunday we will have a lecture. Dr. Janes was as usual very kind and good and Mr. Higgins is as practical as ever. Here alone in New York I find more men interested in religion than in any other city, and do not know why here the interest is more amongst men than women. * *

Herewith I send a copy of that pamphlet Mr. Higgins has published about me. Hope to send more in the future.

With my love to Miss Farmer and all the holy family,

I am ever sincerely yours,
Vivekananda.

XVIII.

New York,
The 24th Jan., 1895.

Dear—

* * This year I am afraid I am getting overworked as I feel it. I want a rest badly.

So it is very good as you say that the Boston work be taken up in the end of March. By the end of April I will start for England.

Land can be had in large plots in the Catskills for very little money. There is a plot of 101 acres for \$200. The money I have ready, only I cannot buy the land in my name. You are the only friend in this country in whom I have perfect trust. If you consent I will buy the land in your name. The students will go there in summer and build cottages or camps as they like and practise meditation. Later on if they can collect funds they may build something up.

* * To-morrow will be the last Sunday lecture of this month. The first Sunday of next month there will be a lecture in Brooklyn; the rest three in New York with which I will close this year's New York lectures.

I have worked my best. If there is any seed of truth in it, it will come to life. So I have no anxiety about anything. I am also getting tired of lecturing and having classes. After a few month's work in England I will go to India and hide myself absolutely for some years or for ever. I am satisfied in my conscience that I did not remain an idle Swami. I have a note book which has travelled with me all over the world. I find these words written seven years ago,—“Now to seek a corner and lay myself to die!” Yet all this Karma remained. I hope I have worked them out. I hope the Lord will give me freedom from this preaching and adding good bondages.

“If you have known the Atman as the one existence and that nothing else exists, for whom, for what desire do you trouble yourself?” Through Maya all this doing good, etc., came into my brain,—now they are leaving me. I get more and more convinced that there is no other object in work except the purification of the soul, to make it fit for knowledge. This world with its good and evil will go on in various forms. Only the evil and good

will take new names and new seats. My soul is hankering after peace and rest eternal, undisturbed.

“Live alone, live alone. He who is alone never comes into conflict with others—never disturbs others, is never disturbed by others.” I long, oh! I long for my rags, my shaven head, my sleep under the trees and my food from begging! That India is the only place where with all its faults, the soul finds its freedom, its God. All this Western pomp is only vanity, only bondage of the soul. Never more in my life I realised more forcibly the vanity of the world. May the Lord break the bondage of all—may all come out of Maya—

is the constant prayer of

Vivekananda.

IN THE HOLY LAND.

(Continued from page 93.)

THE JAFFA GATE.

Following along Christian Street we draw near to the Jaffa Gate and find ourselves in the Market-place of Jerusalem. It is full of Oriental life with all its phases of light, shade and colour, and in the varied costumes are seen the most arresting contrasts. From sunrise to sunset an unending stream of people threads its way through the Jaffa Gateway. Peasants of the country in picturesque garb: the men with gaily-coloured kerchiefs wound round their red *turbooshes* and loose homespun cloaks hanging from their shoulders, their brown legs stepping out from the folds of their robe, and a pair of much worn leather shoes completing their becoming get-up. The women, in dark blue dresses, with loads of vegetables cleverly balanced on their heads, file past, many a mother carrying her baby in a bag slung on her back. Bedouins deeply bronzed, far from their desert tent-homes,

with striped woolen *haicks* wrapping the left shoulder and the body and *kafiyehs* on their heads, gaze wonderingly about. Scores of Russian pilgrims tramp their way, staff in hand: Europeans, in sober attire, black and white habited monks, veiled women, and Jews with downcast eyes contribute their share to the curious variety. Yelling donkey-boys driving their animals, perhaps meet a similar lot and an exciting contest ensues: these informal encounters at an end, peace is restored and each party hurries off in his own direction, urging his charges through the throng with scant ceremony. Yellow-skinned Mongols, dervishes, consular *karawases*, Sudanese and Algerians push through the motley crush. With a tinkle, tinkle, the bells on the head and neck of a camel herald the approach of a long string of "the ships of the desert"; head-to-tail and heavily laden they move slowly along; a passage is cleared for them to pass through and the crowd again closes up. A troop of mounted Circassians clad in astrakan caps and great riding-cloaks, with rifles and long knives speed to the barracks in David's Tower. And so this steady current flows on till noon, and oftentimes until the sinking sun proclaims the close of another day.

Surely, it is the strangest of transformations to come from the Church of the Holy Sepulchre to this unpremeditated pageant, which brings one a sensation of living in the Middle Ages!

THE DOME OF THE ROCK.

One of the principal features of the City that the visitor naturally wishes to see, is the site of the ancient Temple Area.

As regards the actual Temple itself every vestige has entirely disappeared. Not only the original Temple of Solomon, but also that of Herod the Great, has been so completely demolished that even the foundation-stones are not left. The case is very different with the

"Temple Area." Some portions of the massive walls erected by Solomon's and Herod's masons still remain intact. There seems little doubt that the present *Haram* (sacred enclosure) is almost identical with that of Herod's Area. Immediately on entering the Area which is surrounded on all sides by a lofty wall with thirteen gates, we notice on our right a very beautiful fountain of Arabesque design, which was erected by the celebrated Egyptian Sultan Kayat Bey in the year A.D. 1445. In the centre of the Area rises majestically before us the far-famed Dome of the Rock. Whatever differences have arisen about the other hills of Jerusalem, there is no question that the mount on which the so-called Mosque of Omar stands, overhanging the Valley of the Kedron, has, from Solomon's time, if not from David, been regarded as the most sacred ground in Jerusalem. This building is generally known to travellers as the Mosque of Omar, from the name of the second Khalif, or successor of the Prophet, under whom Jerusalem was captured by the Mohammedans, and who was one of the most illustrious generals in the army of Mohammed. Strictly speaking, the *Kabbet es-Sakhrah*, as "The Dome of the Rock" signifies in Arabic, is not a mosque at all, but is rather a sacred shrine, not intended primarily for purposes of worship, but built over the Sacred Rock, which is the summit of Mount Moriah, and upon which, according to Jewish and Mohammedan tradition, Abraham offered up Isaac.

The Mosque stands on a marble platform rising on the highest ridge of a green slope, planted with olive, cypress, and other trees. It is reached by a broad flight of steps round the edge of which are dotted little circular praying-places. This splendid edifice of an octagonal form is approached by four porticoes facing the cardinal points; one of them with an elegant marble colonade lighted by forty-eight windows of stained glass, leads into the interior of the building. The walls narrow

above into a circle, also pierced with windows, and is surmounted by a graceful dome, bearing aloft the gilt crescent of Islam, a conspicuous object from whatever direction it can be seen. The whole exterior is covered with ornamental caustic tiles of different colours, so intermingled that it is impossible to say whether the building is blue or green. An Arabic inscription, in large and prettily interlaced characters encircles it.

Until a few years ago it was death for any Christian to enter the Mosque. Black dervishes, with daggers, used to stand at the gates, threatening to slay the infidel who ventured within its walls. Now anyone can be admitted with the escort of properly qualified attendants. My dragoman had made all the necessary arrangements for me, which consisted of obtaining through the Consul a permission from the Pasha, and procuring the Consular *Kawwas*, who brings with him a Turkish soldier, as the official representative of the Ottoman authorities. Before entering the Mosque, the feet of the visitor are encased in large soft shoes, supplied by a Mohammedan who stands at the entrance for that purpose.

Within the Mosque, the "dim, religious light" makes it difficult to see anything at first, but gradually one becomes accustomed to it and the eye delights to lose itself in the beauties of its form and the elaborate ornamentations covering almost the entire walls. It will be seen that the interior is divided into three concentric sections by means of beautiful arches, pillars and piers, principally composed of marble. It is supposed that some of the columns belonged to Herod's Temple and were found in the heaps of debris lying in the Temple Area. The upper portions of the eight walls are filled with lovely mosaic designs, above which run texts from the Koran in gold Kufic characters on a blue ground.

The dome is supported by four piers and twelve columns, all arranged in the form of a

circle. Above the columns are black and white marble arches, which, with the piers, bear the enormous weight of the dome and the drum beneath it. The drum is decorated with rich mosaic work, while the dome is painted and gilded. The colouring of the windows is exquisite and striking in the extreme, the subdued light which penetrates through them being caused by a coating of procelain which covers them on the exterior to protect them from the ravages of weather. The handsome wrought-iron screen upon a stone balustrade, which encloses the circle formed by the piers and columns mentioned above, is said to have been placed there by the crusaders during the short period when this Mosque was used as a Christian church. There are four gateways in this screen, and passing through one of them we find ourselves in a narrow aisle, bounded on the inner side by a perforated wooden screen which protects the Holy Rock from being contaminated by the hands or feet of strangers. In the centre, immediately under the dome, is this remarkable mass of irregular rock, said to be the top of Mount Moriah. It stands about six feet above the level of the floor of the Mosque. Mohammedans believe that when their Prophet went to heaven, he ascended from the summit of this rock, and they point to a mark in its side, somewhat like the shape of a man's foot which they say is the impression left by the foot of the Prophet. At its south-east corner is an excavated chamber, to which there is a descent by stone steps and an aperture through the adamantine roof. In the centre are several small altars where Abraham, David, Solomon and Elijah are said each to have offered worship. However that may be, the rock remains, the most curious monument of Ancient Jerusalem, and not the least so from the unrivalled variety of associations which it has gathered to itself in the transitions of the past.

After remounting the steps, we make our way round to the Western side, in order to

get a clear idea of the original position of the Temple. Here, as nearly as possible, was the entrance into the "Holy Place", and on leaving the building by this door and walking westward we come to the spot where formerly stood the Veil of the Temple, separating the "Holy Place" from the "Holy of Holies." The Temple consisted of three parts, viz., the portico, the "Holy Place" and the "Holy of Holies"; and the original design of Solomon's Temple was probably largely influenced by Egyptian tradition. The plans of Egyptian temples always consisted of three similar parts, viz. the Hall of Columns, the Sanctuary, and the Holy of Holies. The esoteric symbolism of these parts was understood—both by the initiated Egyptian priests and the Hebrew Rabbis to represent the Church of God on Earth, in Paradise, and in Heaven respectively.

Leaving the Mosque of Omar and proceeding to the extremity of the marble platform on which it stands, we reach the head of another broad flight of steps leading to the Court of the Gentiles, after pausing for a moment to note with interest a beautiful open-air pulpit, where a sermon is preached by an Imam every Friday during the Ramadan fast. We now come to the Mosque El-Aksa, which was originally a Christian church, dedicated to the Virgin Mary and erected by the Emperor Justinian in the middle of the 6th century. On the conquest of Jerusalem, the Khalif Omar converted it into a mosque, proclaiming it second only to the Mosque of Mecca in sanctity and importance. Perhaps the most beautiful work of art in this fine building is "Saladin's Pulpit." It is said that Saladin presented this marvellous specimen of Oriental workmanship to the Mosque, though it had originally been intended for the great Mosque of Damascus. The woodwork of the frame and staircase, inlaid with ivory and mother-of-pearl, and the enamelled canopy above are of unrivalled beauty and excellence. Attached to the Mosque is another

portion called the "Mosque of the Forty," which refers to the forty followers of the Prophet, whose memory is immortalised in several places in Palestine.

We turn our steps to another section of the Harám enclosure, and passing through a low and narrow doorway, we descend a dark stone staircase to the so-called Solomon's Stables below. During the siege of Jerusalem, it is alleged, many thousands of Jewish men, women and children took refuge in these subterranean vaults. When making our way northward we arrive at the Golden Gate, and at a short distance from it is to be seen a sacred shrine of the Moslems, known as "Solomon's Throne," from a strange tradition which connects the spot with the death of the Jewish King. We now leave the Temple Area by the "Gate of the Tribes."

C. E. S.

(To be continued).

THE PARABLES OF SRI RAMAKRISHNA.

III.

THE PARABLE OF THE MILK MAID.

From day to day a milk-maid crossed the stream
By ferry on her way,
A learned Brahmin priest's supply of milk
To carry every day.

One day, when by her customer rebuked
For coming late, she said :
"The ferry has no timings fixed, so, sir,
I can't help being delayed"—

The priest in joke and poudrous tones
declared :

"They cross life's ocean vast,
Who say God's name, and, woman ! small a
stream
With that name cross thou canst !!"

To her of simple faith and heart it was
A revelation made,
And o'er the stream the name of God each day
Her steps undoubting led!

Till wondering one day how every morn
Appeared she just when due,
The priest enquired of her what made her form
This useful habit new.

"Why, did you not yourself divulge," she said,
"The sacred mystery, sir?
To cross the stream I take the name of God
And just in time reach here."

The priest was wonder-struck: a miracle!
Or rather it's a lie;
"Well, let me see you cross the stream," said he,
And thought he might once try.

The river reached, the milk-maid went across
Repeating slow the name,
The priest exultant saw his clue fulfilled.—
Well, he must do the same.

The name of God repeating stepped he forth,
Off went his feet from land,
But deeper waded he as higher up
His clothes he clutched in hand!

"Ah, what is this, oh! milk-maid?" shouted he;
Athwart her voice arose,
"But how would it do if you take the name
And pull up too your clothes?"

The practice of religion does not bear
The wondrous fruits it should,
Because to it with all our heart and soul
We do not trust our good.

—P. S. I.*

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY VARTRIHARI.

वैराग्यशतकम् ।

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलासकामश्लभः श्रेयोदशाम्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटय-
श्चेतःसम्पन्नि योगिनां विजयते ज्ञानप्रदीपो हरः ॥१॥

1. चूडोत्तंसित made an ornament for the head चारुकलिकाचञ्चच्छिखा lambent beams like beautiful half-blooming buds लीलादग्ध burnt up at ease or in sport श्रेयोदशाम्रे in front of all circumstances of prosperity स्फुरन् appearing अन्तःस्फूर्जत् spreading forth in the heart अपारमोह heavy mass at the front.

*1. All glory to Shiva, the Light of knowledge residing in the temple of the Yogis' heart,—who smites away (like the rising sun) the massive front of the endless night of ignorance overcasting human minds,—in whose wake follow all auspiciousness and prosperity,—who easily burnt up gay Lust as a moth, as if in sport,—and who appears beaming with the lambent rays of the crescent adorning his forehead,—rays that look pleasing like soft half-blooming buds.

* As is customary with Sanskrit poets, this opening verse is dedicatory. (to Shiva in this instance,) as forming an auspicious introduction.

अनन्तं देशमनेकदुर्गविवर्धनं प्राप्तं न किञ्चित्फलं
त्यक्त्वा जातिकुलाभिमानमुचितं सेधा कृता
निष्फला ।

मुक्तं मानविवर्जितं परगृहेष्वाशङ्क्या काकव-
नृष्यो जृम्भसि पापकर्मपिशुने नाद्यापि संतुष्यसि ॥

2. अनेकदुर्गविवर्धनं rendered difficult of access by various obstacles फलं result, (but here) wealth, आशङ्क्या hankering (after gain) पापकर्मपिशुने indicative of evil deeds.

2. Many are the inaccessible and perilous places I have travelled and yet obtained no riches ; sacrificing proper dignity of birth and social position, in vain have I served the rich ; like the crows, have I fed myself,—devoid of self-respect,—at the house of others in the expectation of gain ; and yet, oh ! Desire, you prompter of evil deeds, you are waxing lustier and are not still satisfied.

उत्खातं निषिद्धं चितितं धमाता गिरेर्धातवो
निस्तीर्यः सरितां पतिर्पतयो यत्नेन संतोषिताः।
मन्त्राराधनतत्परेण मनसा नीताः श्मशानं निशाः
प्राप्तः काण्वराटकोऽपि न मया तृष्यो सकामा भव॥

3. The earth have I digged into in quest of precious minerals, and metals from rocks have I blown ; the ocean have I crossed, and the favour of kings have I diligently sought ; nights have I spent on burning grounds with my mind occupied with *mantras* and worship ; * and not even a broken cowrie have I obtained ; be satisfied therefore, oh ! Desire.

* This forms a part of the mysterious rites to be gone through by those who invoke supernatural agencies for obtaining riches.

खलालापाः सोढाः कथमपि तदाराधनपरै-
र्निगृह्यान्तर्बाष्पं हसितमपि शुन्येन मनसा ।
कृतो वित्तस्तम्भप्रतिहतधियामञ्जरिपि
त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ॥४॥

4. वित्तस्तम्भप्रतिहतधियां those rendered dull in intellect by inactivity due to too much wealth, मोघाशे with hopes thwarted.

4. In our servile attendance on the (wealthy) wicked, their shabby manners and talk we have somehow put up with ; suppressing tears that welled up from our hearts, we have smiled out of vacant minds ; obeisance we have made to dullards stultified by too much wealth ; in what more fooleries would you have me dance, oh ! Desire, thou of ungratified yearning.

(To be continued)

ON THE CONNING TOWER.

WE bid a hearty welcome to the "Vedanta Kesari," our new collaborator in the field of Indian journalism. From the Madras centre of the Ramkrishna Mission, its first number has come forth before the Indian public last month, with a nice get-up and a nice befitting motto and with the promise of a useful, brilliant career to be pursued amidst all the advantages and facilities which a modern town offers to the publishers of modern monthlies. The lion, according to our religion, is the symbol of spiritual strength, and it figures in Indian symbology as the *Vahan* or carrier of our Divine Mother, the dispenser of the Vedic salvation. It is therefore our constant prayer that the 'Vedanta Kesari,' or the Lion of Vedanta may prove itself to be the worthy instrument in the hands of the Mother in dispensing spirituality and salvation to all men. We invite the attention of our readers to the announcement of its objects and features published in our advertisement columns.

We take this opportunity to congratulate the conductors of the Brahnavadin on the success with which they could bring out the Vivekananda special number this year, and hope they will be able to follow it up with similar brilliant issues of the journal. The ardent blessings of Swami Vivekananda which brought the Brahnavadin into being, the devoted labours of its first editor, a worthy disciple of the Swami, in whom the gift of expression combined with a thorough appreciation of the Swami's ideals and teachings,—ought to remain with it as a perennial inspiration. The success of a modern journal should depend more on the fact, of its having its *own* distinct message to deliver to the public in its own characteristic tone and vigour than on the fact of its being a mere mouthpiece for outside contributors to speak through to the public in discordant tones and with varying emphasis. While allowing all possible scope for contributions from outside, it should therefore be the duty of every journal to constantly put before its readers a well-systematised view and a definite programme in respect of all such problems as it undertakes to tackle and discuss in its columns. We hope to find this important point of journalistic excellence

achieved and manifested in future by our contemporary of the Brahnavadin as a more conspicuous feature.

The problem of education has been in recent years exercising very much the minds of our educated countrymen. But when Swami Vivekananda was pointing out to us the past glories and the future possibilities of our ancient culture, when in his Indian lectures he was indicating the proper process and basis for reorganising this culture, the present problem of education had not assumed any definite shape in the minds of the educated people in India. The Swami had a clear vision of the Indian collective life,—its past evolution and history, its future progress towards perfection. And naturally he had in his mind a definite conception of the culture that has to mould the future of that collective life. But those that find the problem of education set before them today and address themselves to its solution, are evidently lacking both in the clear vision of that collective life we have got to build up and in that conception of culture which can be formed only as the outcome of that vision. For every system of education consists of the processes by which a particular culture is imparted and nationalised; and before we determine what such processes ought to be, we have to clearly comprehend the culture in all its organic relations. And further to comprehend a culture in all its relations, we have to clearly understand that theory of life, both individual and collective, which that culture seeks to explain and establish.

The system of education that prevails in our country now was originally a sort of provision made by the Government for the supply of qualified men to assist in all the departments of its activity. It is no doubt an important function of the educational system in every country to provide for this supply. But our Western rulers have to transact their affairs according to Western methods and in the light of their Western culture, and naturally the system of education that they established in the country had practically very little reference to the claims and possibilities of the Indian culture, which, already lying dismantled and disorganised, was therefore easily relegated to the domain of antiquities. But in time a strong reaction has set in

almost everywhere in India against a purely Western system of education, and the problem of making education in India *national* has taken deep root into the minds of thoughtful people all over the country. But still the very first thing necessary with regard to a thorough tackling of the problem is to clearly define the real problem, for the term 'national' applied to any branch of public activity in India at present is bound to be vague and ambiguous.

Should we mean by national education in India that scheme of education in which the controlling authority is fully vested in the hands of Indians? If this be the primary sense in which the word national education is to be understood, then the scheme can be made theoretically perfect and well-defined, but practically it is bound to be a failure. For where is the certainty that those who are born as Indians but are themselves denationalised by Western education will be able to impart a culture that it is impossible for such students to acquire as choose to be educated in the state-controlled universities. For if it is found to be possible for the students of these universities to acquire by the way all that the so-called national education claims to impart, over and above preserving for themselves all those chances of service qualification which that national education would require them to forfeit, then it is perfectly evident that the so-called national institutions would starve out of existence for want of students. This has practically been the case with the many institutions started under the auspices and control of the National Council of Education in Bengal. They failed to prove that the advantages that they assured to the students in the shape of an education imparted *on national lines* out-balanced the disadvantages to which they exposed the same students; and the public in every country, we should remember, possess greater practical sagacity than we generally care to credit them with.

It is high time therefore for the national educationists in Bengal to re-adjust their programme and re-state their objects. In the first place, they must make it clear to all as to what they mean by education *on national lines*; for the Indian culture to which they appeal when using that expression must be a sort of organic existence which refuses in consequence to be fitted into or foisted on another

culture by any purely mechanical processes. Just as in the case of its prototype of an organic scheme of collective life which we may call the Indian nationalism, the Indian culture has to be treated as an organic system of knowledge, of which the shining torch he alone is qualified to hold up for others who has been endowed by it with its peculiar type of wisdom and realisation. Culture is not merely a mental compilation of facts and principles embraced under different branches of knowledge; it implies a positive transformation of the whole man, which places him on such an eminence of wisdom as gives a systematizing grasp and harmonising view over the whole realm of knowledge. The Indian culture claims to lift a man to a higher altitude of wisdom than the Western culture can even scale, simply because its supreme view-point and principle of systematization are such as comprehend within themselves all the view-points and methods which Western culture uses in investigating knowledge. This comprehensiveness of the Indian culture and its moulding influence on character must have to be embodied in the life of the teacher and the taught, if a system of education on national lines have to be established in the country. So long as this supreme condition is fulfilled, the question of control becomes a question of only secondary importance.

But the *national* institutions for education recently started in Bengal did not evince a clear conception of the Indian culture as an organic system. Those who were even at the helm of the whole machinery of teaching did not embody the spiritual culture of ancient India; they had perhaps only intellectual glimpses of it in their lives, and it is not from intellect to intellect, but from life to life, that culture has to be transmitted in the real sense. This is why the spiritual culture of ancient India had really no scope or opportunity to reassert itself in that system of education which the Bengal National Council proposed to establish under the style of education "on national lines." The highest spirituality of the Vedas constitutes the systematizing principle in the ancient Indian culture, and unless this principle is manifested in the life of those who deal with that culture, no amount of antiquarian discovery of facts regarding that culture will go to restore it to its proper

position of authority in the life of our people. Failing to make this systematizing principle operative in the scheme of education that was sought to be established, the national university in Bengal had to content itself with very little *real* nationalism in the education that it imparted; and so vague and insignificant in fact was this nationalism, that the whole system, heavily handicapped as it was by the circumstance of its diplomas being not recognised in the professional markets, could hardly justify its existence as a separate institution to be maintained on such an expensive scale.

Secondly, it is necessary for the national educationists to readjust the relation in which national education stands to the state-controlled university education. It is unfortunate that when the national scheme of education was set on foot, considerations of a political nature influenced to some extent the minds of those who propounded the scheme. To this fact is due much of that exaggerated emphasis, which instead of being wrongly put on the desirability of national control should have been profitably put on the necessity of the education being on national lines, for it is evident that the question of control is but secondary and subordinate to the question of the education being really national. But however, it was finally settled by the Council that they should try to supplement the state-controlled education that prevails in the country instead of seeking to replace it. This was no doubt a wise policy, but unfortunately no definite scope was given to this policy in the arrangement of the courses and curriculums of study, for example, which when examined will be found to suit only such students as having to *choose* between the national and the state-controlled universities had fully committed themselves to the protection of the former. Thus the wise policy of supplementing the existing universities failed to embody itself in suitable courses of study and instruction, and the whole movement was practically allowed to stand on a footing of fruitless competition with state-controlled education.

But this footing of competition is quite unnecessary, for it is just possible, as we have hinted above, to make the Western education imparted by state-controlled universities conduce to the interests of

the Indian culture we seek to re-instate. There is no antagonism between Indian culture and Western education so far as the latter consists only in mastering, from a material point of view, facts and truths about the material sphere of our life and thought; but it is only when these facts and truths have to be manipulated in reference to higher principles of thought and conduct, that we have got to assert the systematizing authority of the Indian spiritual culture. It is precisely this collateral but determinative self-assertion of the Indian culture that constitutes the supplementary function of national education in its relation to the state-controlled education that prevails in our country, and it is incumbent on us to organise this function properly through a system of instruction in the spiritual culture of ancient India to be conducted and supervised by those who represent and embody the Indian synthetic spirituality. We hope it is not too late now for the National Council of Education in Bengal to readjust its scheme on the lines suggested above.

SWAMI NIRMALANANDAJI'S TOUR IN TRAVANCORE.

A correspondent writes from Travancore :

An observer remarked the other day after a brilliant conversation with Swamiji, "of a truth the Swamijis are the salt of the earth." Yes, we beg to endorse every word of the statement. May it be the Lord's grace to send many more of His elect to people the earth with love, strength and wisdom.

Sri Swami Nirmalanandaji arrived at Haripad on the 6th of April morning. The Sri Ramakrishna Ashrama presented a scene of life and activity. Morning, noon, evening and night, crowds of listeners packed the hall and listened to the discourse of the Swamiji with eager and expectant faces. The quickening impulse was seen everywhere, and felt everywhere, and every one seemed to live in an atmosphere, blessed by the aroma of an all-pervading love.

On the 10th of April, early morning, loud reports of the booming Kadhinas announced the anniversary celebration of Sri Guru Maharaj. Guests, visitors and Sankirtan parties poured in. The

procession started from Sri Subramanya's temple at 8-30 a. m. Portraits of Bhagavan Sri Ramakrishna and Sri Swami Vivekananda headed the procession, decked in silk and flowers, riding on two tusked well-caparisoned, and attended by musicians and Sankirtan parties, with a long and winding train of retinue composed of officers, professionals, and landlords, of the young and old, male and female. The march was slow, solemn and majestic. In about two and half hours the party reached the Ashrama premises where no stone was left unturned to make the general festivities of the day a success. The manager Mr. Subhataya Iyer was all love and devotion. The premises were tastefully decorated and huge pandals were put up in front of and on the sides of the Ashrama. Large gatherings of the people, from the Panchama to the caste Brahmin, occupied the compound. There was Puja and Aratrika, and "jai Sri Guru Maharaj ki jay" resounded all along. At about 12 all sat to a sumptuous dinner served out with the most palatable dishes. In the afternoon Mr. Dharma Raja Iyer, Head master of the Sanatan Dharma Vidya-shala, entertained the audience by a Katha on the boy Prahlad. It was elevating and it appealed to the audience forcibly. There was sweet Bhakti poured out in the joyous strains of sweet music. Towards the evening the pandal was full, and an expectant audience was swaying to and fro in the fullness of enthusiasm. Swamiji took the chair. Mr. Thimpy, the 1st. class Magistrate at Thernvalla, Mr. Naravana Pillai, District Munsiff at Allepy, and Mr. Krishna Pillai, Magistrate at Changanachery, spoke in succession. All of them dwelt ably on the utility of and the necessity for the Mission and the Ashrama. The address of His Highness the Yuvaraja of Mysore at the last Bangalore Anniversary was then read to the audience and explained in Malayalam by Mr. Krishna Varier, B. A., L. T. of the Manalickarai High School. The Swamiji concluded with a few words of passionate eloquence. He ended by saying, "Ramakrishna is not the special property of the Hindus, the Christians or the Mahomedans, or of the Bengalees, Bombayites or Madrasis. But, He is as "the uncle moon" of all. Him the Vadakalais can claim, Him the Thenkalais can claim, Him the Zoroastrians can claim, Him the Buddhists can claim as their own. He is the life-giver, vitaliser

and renovator of all." The conversations continued from next morning as usual. Every moment we saw utilised to its full. We could now see how a life could be consumed on the altar of service. The next day the Panchamas flocked to the Swamiji in large numbers and were soothed, elevated and encouraged by his sympathetic and edifying utterances. A Panchama boy was dedicated to the cause of Sri Guru Maharaj. "Well," the Swami said half-smilingly "the snake that bit must suck out its own poison."

The Swamiji left for Trivandrum on a flying visit. Transacting some business there he returned to the Haripad Ashrama within three days.

AT MAVALEKKARAI.

Next Swamiji visited Kandiyoor and Maltom in Mavalekkarai. At the weaving institute, there was a fairly large gathering, representative in scope and interest. After Bhajana and Aratrika, Swamiji invited the people for a talk. "In the presence of a host of Avatars, wherein lies the necessity of a new Avatara Ramakrishna," was asked by a few enquiring souls. Beginning with evolution and the economic law of supply and demand, and analysing the different ages and tracing clearly the underlying necessity of each age, the Swamiji in a glow of enthusiasm drew a brilliant picture of Sri Ramakrishna as the Avatara for the age, epitomising in fifty-four years what has been recorded in 5000 years of spiritual growth and development. A few other questions were put and ready answers were made on the spot. The company as a whole felt the thrill of a spiritual renovation.

AT MANNAR.

Mannar was visited next. Short conversations were held on diverse subjects such as Baby Jesus, Girish Chundra Ghose, Suresh Babu, fanaticism &c. In the night there was Bhajana and Aratrika.

AT THIRUVALLA.

Reaching Thiruvalla at the Ramakrishna Mandiram next day, the Swamiji addressed himself to his task most vigorously. Conversations and discussions enlivened the whole atmosphere. In many a heart, doubts and obscurities were cleared up. Devotees swarmed the Mandiram in large numbers. With the 28th of April came the anniversary celebration of Sri Guru Maharaj. The procession in the morning was splendid. Jai

Guru Maharaj ki jai rent the air. People of all castes and creeds united to pay homage to the Lord. Inside the Mandiram it was all stir and joy. Brahmachari Bakhta Nilakanta moved about loving all, serving all, nay, worshipping all. After prayer and Aratrika, the grand feast was served and every one present partook of it to his fill. After a while groups of people crowded on the common in front of the caste-girls school and on the side of the orthodox Sri Vallaba temple. The elite of the town turned up strong. Among non-Hindus the Syrian Christians were well-represented. A little before 5 p. m. the place was full and every inch of space was occupied. Precisely at the appointed hour, the Swamiji graced the platform and called upon the Brahmacharin to proceed on with the report and the other speakers with their speeches. Mr. Narayana Pillai, the life and centre of the movement at Thiruvalla opened with an introduction emphasising the necessity of practice along with profession. Copious illustrations from ancient and modern history were cited to explain the ideal. Mr. Thumpy next spoke on "Sri Ramakrishna's Guru-Bhava,"—lucidly explaining the nature of a real Guru and dwelling on the prominent aspect of the Lord's life as a real Guru. Next came up Mr. Velu Pillai speaking about the objects of the Sri Ramakrishna Mission. Succinctly laying before the audience in spirited Malayalam the real objects of the Mission as indicated in the world-wide work it has undertaken, the speaker with much earnestness argued that the Mission stands for all that makes for regeneration, harmony and peace. In conclusion the Swamiji wound up with a spirited appeal to the different religionists to stand shoulder to shoulder in their onward march for peace and spiritual prosperity and see in one another their own God as if disguised under name and form.

The Swamiji started the next day for Haripad. Spending there another day he with a few Bhaktas left for Cherthalai en route to Bangalore.

May it be the privilege and fortune of the people here in Travancore to be blessed with the spiritual guidance of a Swamiji permanently residing in any of the Ashramas here "tending his flock as a good shepherd does."

May Bhagavan Sri Ramakrishna bless us, is ever our prayer.

ACKNOWLEDGEMENT OF NEW PUBLICATIONS

Rabindranath Tagore: A Sketch of his Life and an Appreciation of his Works. Published by G. A. Natesan & Co., Madras. Price annas Four.

Toru Dutt: A Sketch of her Life and an Appreciation of her Works. Published by the same. Price annas Four.

Mrs. Sarojini Naidu: A Sketch of Her Life and an Appreciation of her Works. Published by the same. Price annas Four.

Swami Dayanand Saraswati: His Life and Teachings. By Sivananda Prasad Kulyar with a foreward by Prof. Ramadeva B. A., M. R. A. S., Editor, The Vedic Magazine. Published by Ganesh & Co. Madras. Price Re. 1 only.

The Sanhita: A Dialogue between Rishi Astavakra and Raja Janaka, being an introduction to the philosophy of the Vedanta; translated from the original Sanskrit with an introduction by Sri Ananda Acharya. Published by Francis Griffiths, London. Price 2s. 6d. net, by post, 2s. 8d.

The Pal-Rajas of East Bengal. A Bengalee book of the Dacca Sahitya Parishat Series. By Sri Birendra Nath Basu Thakur. Published by Sri Narendranath Bhadra, Nayabazar, Dacca. Price annas Twelve.

The Album of the Atank Nigraha Pharmacy from the General Manager of that distinguished firm, containing nice portraits of all the departments and their working in the Head Office and Factory at Jamnagar and of its branch offices in several towns of India, Burma and Ceylon.

NEWS AND MISCELLANIES.

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

It is reported that the Ramakrishna Sevashrama started under the patronage of the Nawab Bahadur at Dacca will be shortly affiliated to the Ramakrishna Mission. Swami Suddhananda has been selected from the Mission as well as the Math at Belur to take charge of the Mission and Math work at Dacca as the supervisor.

Srijuts Satis Chandra Agarwala and Umesh Chandra Basak write from Katra Bazar, Maldah, to

announce that Sri Ramakrishna celebrations have been arranged by the local people to take place on three consecutive days beginning from the 30th May with music, *sankirtans*, feasts, and feeding of the poor. They have also arranged for bringing from the Belur Math His Holiness Swami Premananda to grace the occasion by his presence and inspire them with spiritual fervour.

THE Annual General Meeting of the Ramakrishna Mission was held at the Belur Math (Dist. Howrah), its headquarters, on the 18th of May last. In the absence of the President, H. H. Swami Brahmananda who had been sojourning at Benares and owing to the illness of the Secretary, Swami Saradananda, Swami Premananda was voted to the chair. After the reading of the Annual Report and the election of new members and the auditors for the year, a discourse on "Jiva-seva" was given by Swami Premananda. The meeting dispersed after serving of refreshments and *Prasadam*.

THE seventeenth anniversary of the death of the late Nafar Chandra Kundu was publicly celebrated last month near the site of his memorial in Chakraberia Road South, Calcutta, by the members of the Ramakrishna Archanaalaya. Entally, with the help and co-operation of the residents of the locality and other philanthropic gentlemen of Calcutta. Nafar Chandra Kundu, it may be remembered, had laid down his life in attempting to rescue two Mahommedan sewer coolies from a manhole, and a memorial had been erected by his admirers, European and Indian, to mark their appreciation of the gallant self-sacrifice.

According to the "Times of India" of the 19th January, 1914, the following animals were killed to supply the markets at Bombay, Calcutta and Madras during the year 1912:

Sheep and Goats	...	1,215,438
Cattle	...	121,872
Calves	...	11,024
Pigs	...	2,860

THE proportion of females to males in India is 954 to 1,000. The disparity is not much greater than in other countries except Western Europe, where the females exceed the males. In India the mortality from plague and malaria is greater among women but men die more readily from famine.

Female infanticide is less common than formerly, but it still has an effect on the statistics, it is said.

The largest of the standing rewards for medical research is the Breaux prize of £4,000, offered by the Medical Section of the French Academy of Sciences for the discovery of a means to cure Asiatic cholera. The entire sum will be given to the discoverer of a genuine cure, but the interest may be awarded from time to time in smaller prizes for work advancing the scientific knowledge of this disease.

The work of extracting venom from snakes for the purpose of making antidote for poison is being carried on at Patel Laboratory, Bombay. Poison is sent up to Kasauli where it is injected in small quantities into horses and in course of time a certain amount of blood is drawn off. Blood corpuscles are separated from serum and the latter is antidote or antivenine as it is called. Several lives have been saved in Bombay by means of the antidote.

The President of the Ramkrishna Mission has issued the following appeal to the public in connection with the Building Fund of the Brindaban Ramkrishna Mission Sevashrama :

In our previous reports we drew public attention to the peculiar social needs of Sri Brindaban. It is one of those places of pilgrimage where large number of pilgrims come all the year round and yet where not a single institution existed before the establishment of the Ramkrishna Sevashrama to take care of the poor helpless pilgrims when they fell a prey to disease. The special sanctity of Sri Brindaban moreover draws many men and women from different parts of India to pass the evening of their lives in the holy city in religious practices and to wait here patiently to enter into salvation when their final call would come. A large majority of such people are poor and old and have in many cases no earthly relations to take care of them when they are attacked with disease. The helplessness and suffering of the poor pilgrims and this class of people during illness can better be imagined than described. It is not an uncommon sight therefore to find the diseased people cast away on the banks of the Jumna or left by

chance in Dharmasala or in corners or by-lanes of the city to die a worse death than the vilest of criminals. It was to serve such people without distinction of creed or caste, to bring to them food and medicine, to nurse them and minister to their needs in the spirit of worshipping God in the poor, the miserable and the diseased, that the Sevashrama was called into being 7 years ago. Through the generous help of Sriji Ramkrishna Bose who placed in the hands of the Mission the outhouses of his temple building known as Kala Babu's Kunja to be used as a temporary hospital the Sevashrama began its work of service. It will be seen from the comparative table given in the Report that the relief work of the Sevashrama have rapidly increased from 26 indoor patients and 275 outdoor patients during the first year of its existence to 260 indoor and 3093 outdoor patients during year under review. This extraordinary increase in the number of patients who come to the Sevashrama for relief unmistakably indicates what an amount of silent suffering was lying hidden under the pleasant exterior of Sri Brindaban and that the Sevashrama has been able however inadequately to supply an urgent need which implied a calamity that was undermining the very vitals of the society. But to cope with this ever-increasing misery and suffering the Sevashrama finds itself extremely handicapped. The rooms in which we are now treating our patients are quite inadequate to accommodate them and are absolutely unsuited to serve as a Hospital. The want of a proper Hospital building in a suitable plot of land is sorely felt and unless an early provision be made to secure the same, the work of relief will greatly suffer. We appeal to all pious and kindhearted gentlemen of all nationalities to help us in this endeavour. And will not the only Institution in the place which is struggling its best with the slender means at its disposal to ameliorate the suffering of the diseased, the old and the infirm, meet with enough sympathy and co-operation from the generous public to raise a suitable habitation of its own as well as to supply it with funds sufficient to carry out and maintain its useful work on a permanent footing? Will the good work which has stood the trial and test of the past seven years, be allowed to collapse just for want of funds in this land of Dharma?

Prabuddha Bharata

उसिद्धत जाग्रत



प्राप्य वराभिबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA.

ON PROOF OF RELIGION.

The great question about religion, is what makes it so unscientific. If religion is a science, why is it not as certain as other sciences? All beliefs in God, heaven etc. are mere conjectures, mere beliefs. There seems to be nothing certain about it. Our ideas concerning religion are changing all the time. The mind is in a constant state of flux.

Is man a Soul, an unchanging substance, or is he a constantly changing quantity? All religions, except primitive Buddhism, believe that man is a soul, an identity, a unit that never dies but is immortal.

The primitive Buddhists believe that man is a constantly changing quantity, and that his consciousness consists in an almost infinite succession of incalculably rapid changes, each change, as it were,—being unconnected to the others,—standing alone, thus precluding the theory of the law of sequence, or causation.

If there is a unit, there is a substance. A unit is always simple. A simple is not a compound of anything. It does not depend on anything else. It stands alone and is immortal.

Primitive Buddhists contend that everything is unconnected; nothing is a unit; and that the theory of man being a unit is a mere belief and cannot be proved.

Now the great question is,—is man a unit or is he a constantly changing mass?

There is but one way to prove this, to answer this question. Stop the gyrations of the mind, and the theory that a man is a unit, a simple, will be demonstrated. All changes are in me, in the Chitta, the mind-substance. I am not the changes. If I were, I could not stop them.

Everyone is trying to make himself and everybody else believe that this world is all very fine, that he is perfectly happy. But when man stops to question his motives in life, he will see that the reason he is struggling after this and that, is because he cannot help himself. He must move on. He cannot stop, so he tries to make himself believe that he really wants this and that. The one who actually succeeds in making himself believe that he is having a good time is the man of splendid physical health. This man responds to his desires instantly, without question. He



acts in response to that power within him, urging him on without a thought, as though he acted because he wanted to. But when he has been knocked about a good deal by nature, when he has received a good many wounds and bruises, he begins to question the meaning of all this ; and as he gets hurt more and thinks more, he sees that he is urged on by a power beyond his control, and that he acts simply because he must. Then he begins to rebel and the battle begins.

Now if there is a way out of all this trouble, it is within ourselves. We are always trying to realise the reality. Instinctively we are always trying to do that. It is creation in the human soul that covers up God ; that is why there is so much difference in God-ideals. Only when creation stops can we find the Absolute. The Absolute is in the soul, not in creation. So by stopping creation we come to know the Absolute. When we think of ourselves we think of the body, and when we think of God, we think of Him as body. To stop the gyrations of the mind that the soul may become

manifested is the work. Training begins with the body. Breathing trains the body, gets it into a harmonious condition. The object of the breathing exercises is to attain meditation and concentration. If you can get absolutely still for just one moment you have reached the goal. The mind may go on working after that,—but it will never be the same mind again. You will know yourself as you are,—your true self. Still the mind but for one moment, and the truth of your real nature will flash upon you and freedom is at hand : no more bondage after that. This follows from the theory that if you can know an instant of time, you know all time, as the whole is the rapid succession of one. Master the one,—know thoroughly one instant,—and freedom is reached.

All religions believe in God and the soul except the primitive Buddhists. The modern Buddhists believe in God and the soul. Among the primitive Buddhists are the Burmese, Siamese, Chinese etc.

Arnold's book, "The Light of Asia," represents more of Vedantism than Buddhism.

OCCASIONAL NOTES.

IN the whole range of animate nature, from the creeping insect to the idealising man, life finds itself founded on the reality of matter. But in man only, nature raised the standard of revolt against this material foundation, and though the struggle continues for ever, constituting human life and evolution, success is as far from achievement on any collective scale as ever. How would then man justify this endless struggle against the claims of matter to supply the foundation of his life?

His only real justification is his faith ; and this faith is a peculiar human achievement. It is a wonder how this faith in a higher foundation for life than matter claims to be stronger than the testimony of our senses, the testi-

mony of direct experience. Theologians have sought to trace the sources of this faith to the innate constitution of man. But evolutionists in reply have proved that the very constitution of man is a product of evolution, and therefore of experience. Those experiences, however, of the primitive man to which they claim to trace the humble beginnings of the religious belief will be found by examination to be too inadequate to justify that universal protest against a material foundation for life which human nature implied from the earliest stages of its evolution. How would we therefore explain this universal faith in a Beyond to which man has ever sought to entrust the foundation of his life?

It must be admitted that direct experience can only be opposed and contradicted by nothing short of direct experience. So at the bottom of that universal faith in a Beyond which claims to set aside the testimony of the senses there must be involved in some way or other a direct experience of the Beyond. This faith indeed is so self-assertive that even the agnostic waxes enthusiastic over his postulate of a Beyond, however unknown and unknowable. Such experiences as brought the primitive man face to face with the mystery of death or suggested to him by means of dreams the continuity of life after death were even interpreted by him in the light of this inherent, though half-conscious, faith in a Beyond. The very inveteracy of such faith, we say, strongly argues the involved existence of direct experience within the very nature of man. The individual consciousness in man, we know, is but a reproduction, a reflection, of the race-consciousness ; and it is to this race-consciousness that we must seek to trace those impressions of a direct experience of the Beyond which assert themselves in an irrevocable faith in that Beyond.

The Vedanta, of course, cuts the Gordian knot of this problem in its own way. It declares that the only Reality into which both the unit and the sum-total of consciousness ultimately dissolve themselves, persists in Maya as the inevitable background of all those appearances which make up the macrocosm and the microcosm ; and the faith in a Beyond is only a self-expression of this persistence. The Puranas, on the other hand, seek to describe the web of self-manifestation as the Time-spirit, of that Absolute Reality. This web has no beginning, no end. The *Kalpas* or time-cycles follow and precede one another *ad infinitum*, and each Kalpa manifests through evolution what became involved with the close of the preceding Kalpa. If only you understand the principle thoroughly,

you are welcome to conceive of bigger cyclic periods to include within themselves uniform numbers of these Kalpas, and still bigger ones if you like. Similarly, you may apply the principle to divide the Kalpas and their subdivisions into more and more minute subdivisions, if you like. So long as we are in Maya, the chain of experiences, appearing to our intellect in endless varieties and uniformities, will never seem to end or begin in time or space. It is like a big bubble of unreality that exercises the intellect to the utmost, but vanishes with that intellect as fold after fold the veil of Maya is removed.

While according to the Vedanta, therefore, the human faith in a Beyond is but a glimpse of the Reality persisting through appearances, according to the Puranas, that faith emerging on the human consciousness in every cycle of creation is but the self-announcement of a forgotten acquisition seeking to be evolved anew by the process of time. It is vain to attempt to fix a point of time when the direct experience of a Beyond was first acquired by man, for if we go to trace the types of human experience through period after period of evolution and involution, we would never reach a beginning, just as in the case of the creative cosmic forces we can only follow them up from their kinetic state to their potential state and again from their potential state to a preceding kinetic state and so on, but we can never reach a point where they issue from absolute non-existence to existence. According to the Vedantic or the Pauranic view of creation and evolution, therefore, the human faith in a Beyond is traceable to a direct experience of Beyond, whether you take that experience to be a phenomenon in time and therefore recurring in every cycle of creation, or you take it to be a timeless fact identified with the self-realisation of the Absolute. The important point, we should remember, is that our faith in a Beyond could never have been strong enough to contradict and set

aside the direct testimony of the senses, had there been no direct experience at the bottom of it to strengthen, however unconsciously, its superior claims.

Besides this basis of direct experience supplied by the cosmic evolution, there is another source of direct experience to vitalise and vivify this human faith in a Beyond,—we mean the God-realisation of the Divine Seers among men. Usually we admit their realisation to be a source of only indirect evidence for our belief in a Beyond, and thereby fail to appreciate the full value and significance of their lives. We do not generally consider how their direct experience, over and above holding up before us an example and an inspiration for our efforts, works itself into the race-consciousness and imparts therefrom an abiding strength and vitality to our faith in a Beyond. This actual accretion of strength to our spiritual faith from age to age is a highly necessary condition of its life or persistence; for the forces of materialism developing new forms and channels of operation with the process of time seek constantly to engulf our spiritual faith, and unless there is in the economy of human evolution some sure provision for revivifying this faith from age to age, its power of resistance and self-assertion is sure to collapse one day. This is the real secret of that principle of Divine Incarnation, which forms the corner-stone of the Hindu social polity,—धर्मसंस्थापनार्थाय सम्मवामि युगे युगे ।

For revivals of ancient learning and tradition, of enthusiasm for ancient prophets and *avatars*, go merely to illumine and uphold our spiritual faith, but can never revitalise it. They can restore it from obscurity, but can never replenish it with a new life, a new strength of self-assertion, a new power of achievement. They do not imply in fact any new addition or accretion of spiritual force, but simply a reawakening of interest and

enthusiasm already existing in a state of quiescence. But what is really required to revivify a moribund society, a society in which the spiritual principle that underlies the performance of *swadharma*s or duties is fading into extinction, does not consist in an intellectual rallying-in of enthusiasm round the centre of a Revelation that was made ages ago, but in the actual imparting to society of the Promethean fire of a new Revelation that infuses new vitality into all the *swadharma*s of our domestic, social and civic life. Here lies the necessity of new Revelations, of new Incarnations of Divinity, and it is only the blind sophistry of sectarianism that fails to admit this necessity.

It is therefore incumbent on us to ponder over the deeper significance of such lives as Swami Vivekananda and his Master lived amongst us,—the more so in this season of the year which is consecrated by the memory of their Mahasamadhi, their final exit from our physical plane of existence. Their spiritual achievements not only constitute the proudest assets of modern humanity, but also the source of its spiritual revitalisation. For their outlook was profoundly cosmopolitan, and their direct experience of the Beyond abides in the collective consciousness of mankind as a new elixir of spiritual life. The new Revelation that they have brought for modern man does not stir up enthusiasm, like all the old Revelations, by means of an antithetical creed; its modernness and its surpassing glory consist in its being the most marvelous synthesis of all creeds and sects. It has outdated all need for religious conversion and proselyting scramble, for it accepts all faiths as true, explains their ritualism and reveals their common basis and their common end. Religion has no longer to grow under the leading-strings or the ægis of colour or creed, clime or nationality; every race or community may exhibit within itself a variety of faiths while professing a unity in religion, while

every race or community has to accept the wardenship of religion in all its various forms. India, the land of the new Revelation, has to stand pledged to carrying out this synthetic idea in religious life as an object-lesson for all, for the spirit of the new Revelation is peculiarly bound up with the keynote of her whole life-history.

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And this glorious future, this glorious consolidation of the universal faith in a Beyond, has been shadowed forth in the divine drama

of the lives of Sri Ramakrishna and his first-chosen apostle. In them was potentialised the whole unfoldment, and that potentiality lies niched and glorified deep into the collective consciousness of man. So let us turn our thoughts away from that sense of bereavement with which the great events of their Mahasamadhi affect our souls and recognise in all the noble efforts, made individually or collectively to further the world-wide cause they inaugurated, the potent impulses of their abiding presence with us.

THE SPIRITUAL BASIS.

IT is very common now-a-days to hear educated people in India thoughtfully opining that with regard to every problem that we have got to solve, we should proceed on a spiritual basis. This suggests, no doubt, the impression somehow formed in their minds that religion is the *forte* of the Indian people, a characteristic that governs all other features of their life. So far so good; but the question still remains unanswered as to what do we precisely mean when we say that spirituality is to be made the basis of all our collective activities, mostly secular in their nature.

In the sphere of human life, both individual and collective, we find two processes operating constantly. Of these, one, namely that of spiritualising the secular is a conscious process involving conscious effort or will; while the other, namely that of secularising the spiritual, is a process embodying the natural tendency of matter to shut our minds up within its sway. These processes are always seeking to countervail and defeat each other, and religion provides us with that organising principle which sets and maintains in operation the spiritualising process in all the activities of our life. The problem before us,

therefore, is to give religion the fullest scope to organise and spiritualise all our activities.

But instead of this absolute self-surrender to religion, we mostly make religion subservient to other purposes in life. Some people think it is good to practise religion, for he would thereby enlist supernatural influences in his favour in order that some cherished object may be attained. Some people make their idea of religion conform to the fancied environs of their life after death, and then try to be as much religious as possible. To some other people, religion is purely a matter of peculiar utility for idealising all their activities for some kind of secular advancement. Only in recent years in India, for example, the Western brand of patriotism has been sought to be idealised in this way by means of religion. The geographical entity called India has been represented as a divinity, and patriotism of the political type has been regarded as her worship. Over and above these methods of putting religion to some secular use, there are some who admit the utility of religion only in so far as it conduces to moral or social good, or tends to steady and strengthen good, altruistic efforts of men.

In all these cases, religion is sought to be utilised in the interest of some other object in life, or in one word, it is secularised. Even there are cultured people all over the modernised countries who have no better conception of religion than its being a power to be converted into all sorts of secular good. They compute the religiosity or piety of a people or country by the amount of social or political good actually realised by that people or country. To them the value of religion lies wholly in the secular results it produces. This is the most modern process of secularising religion, as distinguished from all these antiquated methods by which supernatural agencies used to be invoked for fulfilling secular objects. There are educated people in India who fix their eyes with evident avidity on the reserved fund of spirituality which their countrymen are credited to possess, simply because all this fund means so much potentiality for secular good.

To this idea of religion as something to be converted into secular good is to be opposed the other idea of religion as the only authority to determine for us what is good or bad in our secular life. This true idea of religion implies the absolute right of religion not only to dictate to us what is good or bad in our life, but also to fulfil only its own purposes in and through all the interests and pursuits of our life. It is religion utilising in its own interest all that our secular life implies, instead of itself being utilised in the interest of the latter. It is religion spiritualising the secular. It is religion in the true sense of the term. •

Out of this conception of religion evolved that scheme of life which India has been pledged from the ancient ages to organise and carry out. In this scheme, it is religion which develops and governs all other interests and concerns of life. Every end in this scheme owes its existence and justification to religion so that religion can never be subordinated to any of these ends. • Suppose, for example,

you want to teach people to serve their mother-country, and want therefore to inspire them with profound love for it. Now your Western education will naturally lead you to import into your country what we have described above as the Western brand of patriotism. This patriotism is grounded upon political aspirations. It becomes therefore a necessity for you to preach politics to the people,—to give them a political education. And because the people in India understand only the religious point of view and feel real enthusiasm for anything presented to them in the religious light, therefore you find it necessary to tag on religion to the tail of your political patriotism. All this amounts to exalting the political end to the supreme dignity of the all-regulative principle and making religion subservient or subordinate to it. In plain language, it is exploiting religion in the interest of the political end, and such exploitation is the last thing possible under that spiritual scheme of life which it is the life-mission of the Indian people to carry out themselves and perpetually offer to humanity as the solution of its life-problems.

Patriotism of the Western type implies a love which is in its essence nothing but selfishness idealised. It is essentially the love of a man for his own possessions and enjoyments, for his rights and privileges. It is the natural attachment of the primitive man for his soil, developed and nationalised, and this attachment for soil or for holding is evidently the outcome of the primary devotion to one's secular good. In no country was this primitive love for soil so thoroughly sought to be spiritualised as in India. Whenever the ancient Aryan settled, he could not live his life without having his sacred water (*Tirthodaka*) and his sacred soil (*Tirthorajah*) close by, and he used to set all manner of spiritual values to every geographical feature of that place, so that we find the scriptural names of famous rivers, hills or sites scattered all over India and finding their way even into Burma

or Java. We find also that the ancient site for the same great or small scriptural event is claimed as its own possession by numerous districts or provinces in India. This spiritual idealisation of the soil holds good even in the case of every holding on which the ancestral house has been built, for it is to the ancestral deity tabernacled in every house that every such holding with all the secular good derivable from it primarily belongs. Thus the unity of family members is founded not on the community in landed property but on community in worship, and the attachment for common soil is replaced in the Hindu consciousness by a common religious devotion to the ancestral deity.

This spiritual idealisation of the soil eliminates all secularism from the primitive attachment for it in the Hindu consciousness and subordinates that attachment to the spiritual sentiment instead of making it the groundwork of a political patriotism. The Hindu should love his country not because he derives by birthright all secular good from it, not because it provides him with a geographical basis for national unity, but because his religion has transformed it into a *Tirtha*, a holy place for his earthly pilgrimage, the abode of all his spiritual heritage and ideals. Our love of country should not imply a devotion to political unity but a devotion to spiritual unity. Our patriotism should have its foundation not in a love of political glory, but in a love of spiritual glory. Our love for India should be *based* not on the fact of her being to us a political possession *de facto* or *de jure*, a permanent asset for all our material resources, but on the fact of her belonging to us as the birthplace of our Spiritual Ideal, the physical background of its life-history, the eternal symbol of its lasting glory,—verily, the *tirtha* and temple for that universal Ideal of mankind. We do not seek at her hand all the material wealth and power of the greedy nations of the earth, though of course we do look to her to supply us that food which will

sustain our life and our efforts devoted to her own glorification as the land of the Eternal Religion, Religion in its fullest reality. Let this self-denying patriotism inspire our individual and collective life and constitute itself thereby a spiritual force for reclaiming modern humanity from all the ruinous effects of that selfish patriotism which makes one nation fly at the throat of another.

For patriotism of the selfish type is only an euphemism for organised greed for material wealth and power. This modern creed of political patriotism India can never accept, inasmuch as this creed can have no spiritual basis. It is futile to seek to throw a religious garb over this patriotism by representing the mothercountry as a goddess to be worshipped through political heroism. The presiding deity of India is not a political goddess to be propitiated by the blood of, or the booty from conquered nations. She is, on the other hand, our Divine Mother of Vedic salvation offering her boons to all mankind from this temple of our mothercountry where She has been made to reveal herself by the life-long *sadhana* of the Indian people. Our patriotism should consist, therefore, in worshipping this spiritual Goddess by developing and organising all those spiritual forces which the various faiths and cults prevalent in India embody, and knitting them all together in the unity of a collective life to be lived for cultivating and preserving this synthetic spirituality and for diffusing it all over the world. It is in this patriotic service that all the different religious denominations of India have to join hands and work shoulder to shoulder. No nation can have a higher mission to fulfil in this world; no patriotic cause can be more inspiring, more ennobling, more beneficent to all mankind; no patriotism can be more stimulating for human enthusiasm and effort.

All the other ends of the collective life should be subordinated to this supreme spiritual end; all the other problems, economical,

social or political, have to be solved in the light of this supreme problem of our collective life. Have we any needs to fulfil in the sphere of economics? That is because those needs must have made themselves felt as obstacles in the way of our pursuit of the collective spiritual end. Or have we again any grievances to be removed in the sphere of our political life? That must be because those grievances have been *actually* found to be obstructing the proper pursuit of the spiritual end. Or, for example, have we any social evils to remedy? That is surely because those evils have been found by actual experience to be hampering our spiritual progress. In this way, every other end in our collective life must have its *raison d'être* in a reference to the way in which it affects the supreme spiritual end of our collective life. This is, briefly speaking, what we mean by saying that the reconstruction of our collective life must have to proceed on a spiritual basis.

Let us thus make religion the organising principle in the whole system of our collective activities. Let it *determine* those activities instead of simply providing criteria for judging them good or bad. And let in this way India live and work in this world purely for religion. Let her gift to mankind be the gift of religion; let religion be the keynote of her collective life, the foundation and goal of her culture and thought, the inspiration of all her activities, the organising principle in all her organisations. Let every child born in India be brought up in the responsibility for this religion and in the patriotism which this religion inspires, for then only its education and culture will become a force for collective good. Let religion, in short, ensphere and permeate the life of the individual as well as the whole nation.



EPISTLES OF SWAMI VIVEKANANDA.

XIV.

54. W. 33rd Street, N. Y.
The 1st Feb., 1895.

Dear Sister,

I just received your beautiful note..... Well, sometimes it is a good discipline to be forced to work for work's sake, even to the length of not being allowed to enjoy the fruits of one's labour..... I am very glad of your criticisms and am not sorry at all. The other day at Miss T—'s I had an excited argument with a Presbyterian gentleman, who as usual got very hot, angry and abusive. However, I was afterwards severely reprimanded by Mrs. B— for this, as such things hinder my work. So, it seems, is your opinion.

I am glad you write about it just now, because I have been giving a good deal of thought to it. In the first place, I am not at all sorry for these things—perhaps that may disgust you—it may: I know full well how good it is for one's worldly prospects to be *sweet*. I do everything to be *sweet*, but when it comes to a horrible compromise with the truth within, then I stop. I do not believe in *humility*. I believe in *Samadarsitvam*—same state of mind with regard to all. The duty of the ordinary man is to obey the commands of his "God," society, but the children of light never do so. This is an eternal law. One accommodates himself to surroundings and social opinion and gets all good things from society, the giver of all good to such. The other stands alone and draws society up towards him. The accommodating man finds a path of roses—the non-accommodating, one of thorns. But, the worshippers of "Vox populi" go to annihilation in a moment—the children of truth *live for ever*.

I will compare truth to a corrosive substance of infinite power. It burns its way in wherever it falls—in soft substance at once,

hard granite slowly, but it must. What is writ is writ. I am so, so sorry, Sister, that I cannot make myself *sweet* and accommodating to every black falsehood. But I cannot. I have suffered for it all my life, but I cannot. I have essayed and essayed, but I cannot. At last I have given it up. The Lord is great. He will not allow me to become a hypocrite. Now let what is in come out. I have not found a way that will please all, and I cannot but be what I am, true to my own self. "Youth and beauty vanish, life and wealth vanish, name and fame vanish, even the mountains crumble into dust. Friendship and love vanish. Truth alone abides." God of Truth, be Thou alone my guide! I am too old to change now into milk and honey. Allow me to remain as I am. "Without fear,—without shop-keeping, caring neither for friend nor foe, do thou hold on to truth, Sannyasin, and from this moment give up this world and the next and all that are to come—their enjoyments and their vanities. Truth, be thou alone my guide." I have no desire for wealth or name or fame or enjoyments, Sister,—they are dust unto me. I wanted to help my brethren. I have not the *tact to earn money*, bless the Lord. What reason is there for me to conform to the vagaries of the world around me and not obey the voice of Truth within? The mind is still weak, Sister, it sometimes mechanically clutches at earthly help. But I am not afraid. Fear is the greatest sin my religion teaches.

The last fight with the Presbyterian priest and the long fight afterwards with Mrs. B— showed me in a clear light what Manu says to the *Sannyasin*,—"Live alone, walk alone." All friendship, all love, is only limitation. There never was a friendship, especially of women, which was not exacting. Oh! great sages! You were right. One cannot serve the god of truth who leans upon somebody. Be still, my soul! Be alone! and the Lord is with you. Life is nothing! Death is a delusion! All this is not, God alone is! Fear not,

my soul! Be alone. Sister, the way is long, the time is short, evening is approaching. I have to go home soon. I have no time to give my manners a finish. I cannot find time to deliver my message. You are good, you are so kind, I will do anything for you; but do not be angry, I see you all as mere children.

Dream no more! Oh, dream no more, my soul! In one word, I have a message to give, I have no time to be sweet to the world, and every attempt at sweetness makes me a hypocrite. I will die a thousand deaths rather than lead a jelly-fish existence and yield to every requirement of this foolish world—no matter whether it be my own country or a foreign country. You are mistaken, utterly mistaken if you think I have a *work* as Mrs. B— thinks—I have no *work* under or beyond the sun. I have a message and I will give it after my own fashion. I will neither Hinduise my message, nor Christianise it, nor make it any 'ise' in the world. I will only my-ise it and that is all. *Liberty*—Mukti is all my religion, and everything that tries to curb it, I will avoid by fight or flight. Pooh! I try to pacify the priests!! Sister, do not take this amiss. But you are babies and babies must submit to be taught. You have not yet drunk of that fountain which makes "reason unreason—mortal immortal—this world a zero, and of man a God." Come out if you can of this network of foolishness they call this *world*. Then I will call you indeed brave and free. If you cannot, cheer those that dare dash this false God, society, to the ground and trample on its unmitigated hypocrisy; if you cannot cheer them, pray, be silent, but do not try to drag them down again into the mire with such false nonsense as *compromise* and becoming nice and sweet.

I hate this world—this dream—this horrible nightmare—with its churches and chicaneries, its books and blackguardisms—its fair faces and false hearts—its howling righteousness on the surface and utter hollowness beneath,

and, above all, its sanctified shop-keeping. What! measure my soul according to what the bond-slaves of the world say!—Pooh! Sister, you do not know the Sannyasin. "He stands on the head of the Vedas!" say the Vedas, because he is free from churches and sects and religions and prophets and books and all of that ilk! Missionary or no missionary, let them howl and attack me with all they can, I take them as Vartrihari says, "Go thou thy ways, Sannyasin! Some will say, who is this mad man? Others, who is this Chandála? Others will know thee to be a sage. Be glad at the prattle of the worldlings. But when they attack, know that the elephant passing through the market-place is always beset by curs, but he cares not. He goes straight on *his own way*. So it is always when a great soul appears there will be numbers to bark after him."

I am living with L— at 54 W. 33rd Street. He is a brave and noble soul, Lord bless him. Sometimes I go to the G—'s to sleep.

Lord bless you all ever and ever—and may He lead you quickly out of this big humbug, the world! May you never be enchanted by this old witch, the world! May Sankara help you! May Uma open the door of truth for you and take away all your delusions!

Yours with love and blessings,

Vivekananda,

IN THE HOLY LAND.

(Continued from page 112.)

JERICHO.

Going down from Jerusalem to Jericho, the traveller has no need to put himself to any inconvenience, for a carriage road runs the whole way to Jericho, which lies about twenty miles north-east of the Holy City. In that comparatively short distance a descent is made of 3,000 feet. Our road skirts the northern wall of the City, and we cross the

brook Kedron and ascend the western side of Mount Olivet, beyond which we come to the squalid, modern village of Bethany perched aloft on the mountain side, and diverging for a few minutes from our course, reach the traditional tomb of Lazarus, now a Moslem shrine. From thence the road makes a sharp decline by many zig-zags. Open stretches with slight undulations alternate with rolling hills, and everyone who passes through this country is struck by its barren appearance. It is parched and shimmers in the heat, and rarely do we meet with any human or animal life. Few trees and flowers diversify the landscape and those few are scrubby and dusty in hue. Small grey-green bushes flourish here and there, but they seem to emphasise the dreary appearance presented by the soil. Stones lay everywhere upon the yellow earth. Despite the monotony I enjoyed the scenic effects. It is strange how the mind can be interested by scenery that presents so few objects to occupy it, but every slight modification of form or colour rivets attention, and the perceptive faculties, prone to sleep over a confused mass of ordinary things, act vigorously when the fancy and imagination are aroused. As we proceed, on every side there are steep mountains and deep ravines, formerly, as now, the haunt of robbers, and consequently travellers passing along the road need an escort. After some miles we stop at the *Khan* or modern inn of the Good Samaritan, erected at the top of a hill, on the spot which tradition has fixed as the most suitable for such an event as that described in our Lord's parable, where the man fell among thieves. We halted here for a while to refresh and rest our horses. Then onwards once more and across the varied and picturesque hills we rattle along. After toiling up the last incline before reaching our destination we are somewhat compensated by the extensive view it commands over Jericho. We catch glimpses of the Jordan plain and the Dead Sea in front of us and a distant

view of the broken range of the white limestone mountains of Judæa, presenting one of the few jagged and beautiful outlines that can be seen amongst the southern hills of Palestine. The side of the mountain is perforated with caves, which in later ages afforded shelter to the Essenes and many monks and hermits who there took up their abode, in the belief that this was the mountain of the Forty Days' Fast of the Temptation, the "Quarantania," from which it still derives its name.

Our route took us past the remains of an aqueduct which in Roman times brought water from springs in the *Wady Kelt*, to Jericho. We gradually descend until we find ourselves at the wretched village called Eriha, beside which stood in ancient days Jericho, the City of Palm Trees. It was set in a grove of magnificent palms, nearly three miles broad and eight miles long. Now, not a single one remains. Fig-trees, maize, cucumbers and balsam-trees may be said to comprise all that is cultivated. In Solomon's time it was noted for balsam, palm-trees and roses, and carried on a flourishing trade in spices and balsam. One episode in the history of Jericho is that in which its gardens were given to Cleopatra by Antony. They were first farmed for her, and then redeemed for himself at a subsequent date by Herod the Great who made Jericho one of his princely residences, in which he was living at the time of his death.

It was this Roman Jericho through which Jesus passed on His last journey to Jerusalem.

There are some good buildings around, including an old ruined Castle, probably dating from the Crusades, a Russian Hospice and four hotels. Attached to the castle is a Mosque built in 1901. Ancient Jericho is at present being excavated by an Austrian society, and the old city walls have been demonstrated. From this spot a drive of a mile or so through gardens and groves brings us to a two-headed mound with an abundant spring of pure fresh water at its base. The spring is identified with Elisha's Fountain

from a tradition which associates it with the water which that prophet rendered sweet. The mound itself is almost undoubtedly the site of ancient Jericho.

THE DEAD SEA.

The carriage road from Jericho to the Dead Sea, a mere track over the desert plain, first crosses the *Wady-Kelt* and then winds over almost even ground for some miles. About two hours' drive brings us to the Sea which is the private property of the Sultan of Turkey. Along the shore are numerous salt pans where salt is made. It is a government monopoly, and in the summer months soldiers are kept here to prevent smuggling.

Considered merely from a scientific point of view, the Dead Sea is one of the most remarkable spots of the world. Figure to yourself a sea forty miles long and ten miles broad; it is the lowest water on the surface of the earth. It lies in a deep hollow, 1292 feet below the level of the Mediterranean Sea. The water which is eight times saltier than the ocean, is clear as crystal and of a deep blue. It is encompassed by desert sands and low bushes closing in on every side, a limitless level of monotony, broken only by bleak, stony hills holding out no promise of refreshment to eye or spirit, but only conceiving of a still greater desolation lying beyond. Along the eastern shore the mountains of Moab stand like a mighty wall, and in the south there is a mountain of rock-salt which is cut into ravines and hollows by the winter rains, and columns of rock-salt are sometimes left standing. Sulphur is met with on the shores, and bituminous limestone, a kind of mineral pitch, is found floating in the water; it is black and hard, and rosaries and other articles are made from it at Bethlehem and Jerusalem, of which great numbers are sold to pilgrims visiting the holy places.

The sun smote strongly his distressful heat upon us, and a swift change of feeling from exhilaration of spirits to a sense of heaviness

was engendered by the stifling atmosphere of the Sea. I felt oppressed by the tense stillness, the solitude and the fantastic desolation as I surveyed the waste of sea and land. But there is another side to this picture when the Sun-god with his electrifying wand transfigures the scene with an unearthly light to an ideal world of exquisite colour where intangible beauty dwells. Mr. Crossland, in his attractive work, "Desert and Water Gardens of the Red Sea" thus describes the enchanting and infinite variety of colour at sunset:—

"The sun alone can throw over this emptiness a glory like that of the golden streets and jewelled gates of the prophet's vision. The sea becomes one splendid turquoise, the coral rock more beautiful than gold, the mountains, mere heaps of dead rock though they be, savage and repellent, change to great tender masses of lovely colour, ruddy violets and pinks, luminous as though they had some source of light within themselves and shared in the joy that they give to the solitary beholder; changing as the sun sinks to deeper, colder shades, announcing the benediction of a perfect night. Vessels entering harbour... become fairy craft, each sail like the rare pink pearls found within the rosy edge of certain shells. To visit sunset land is but a dream of children, happiness is nearer than the sunset clouds. That gold has been thrown about our feet over the common stones and bitter waters, and we have gathered spiritual wealth. The kingdom of heaven is within us, and the vision of Patmos is realised."

THE RIVER JORDAN.

Quitting the inhospitable shores of the Dead Sea, we extend our drive to the river, which made a welcome diversion and brought about a salutary change in the temperature. The Jordan, the principal river of Palestine, has its source in the north, near Mount Hermon, and emerges from underground as a full-bodied stream, flowing first through the waters

of Merom and then through the Sea of Galilee, and by devious windings for two hundred miles, finally falls with its tributaries into the Dead Sea. Its breadth varies: the sunken channel is from a quarter to half a mile wide, but although narrow, the river is generally so deep that it cannot be forded. The best known of the fords is that about six miles above Jericho, which is much frequented by pilgrims, who resort thither in thousands every year, believing it is the Bethabara of John the Baptist, where Jesus was baptised. From the frequency with which it is mentioned in the Sacred Scriptures as the scene of numerous remarkable events in the history of the Jews, it is regarded as one of the most celebrated rivers in the world. The pilgrims preserve some of this precious water, as a sacred treasure, and infants baptised with it are believed to acquire a peculiar sanctity.

As we drove along the valley we fell in with a band of Russian pilgrims wending their way to the Jordan. At the ford, its banks are not steep as at most places, but shelve down gradually to the edge of the water. Eager pilgrims, some wearing their death shrouds, joyful at beholding the holy spot, passed one after another to step down into the refreshing stream, and bathed their faces and bodies with the purifying water. I have already alluded to the intense enthusiasm and earnestness of the pilgrims, and I felt a presence, a strange influence of elevating thought. It seemed to me that their simple faith under the guiding star of love, brought to them for the time being a sense of bliss and freedom from the bonds of matter, a certain movement of the soul upward obedient to the call of the great Liberator. With some such thought does the heart win from the river peace and happiness.

My musings were broken in upon by a voice proceeding from a boat moored close to the bank, the owner of which was inviting me to enter his boat and pass up and down the banks of the stream. He could not have

chosen a better moment for his offer, for the dense fringe of tamarisk, poplar and willows along the edge of the shore offered agreeable and alluring shade; the drooping branches dipped down till they trailed their tresses in the stream, and the reflections looked like waving plants in some other world. The sun filtered through branch and stem, flecking the water with gleams of light. All was very quite and pure. The dreamy repose and gentle rippling of the river were strangely soothing after the heaviness of the Dead Sea, and the easy gliding of the boat lulled all desire save to drift tranquilly onward in a serene and blessed mood.

(To be continued).

C. E. S.

THE PARABLES OF SRI RAMAKRISHNA.

IV

THE PARABLE OF THE GARDEN OF MYSTERY

A wondrous place, enclosed by soaring walls
Forbidding all access from world outside,—
The prying mind has given up the task,
Full glad that life finds still a scope so wide.

But so it chanced that on adventure bent
Four friends of robust mind and sprightly cheer
Strove day and night to climb the walls and see
The mystery that sealed to man lay there.

The toilsome secret won by ceaseless work,
The first of them, O wonder! scales the walls,
He topped and breathless peeped and laughed
“ha, ha”,
Then leaped clean o’er and vanished,—strange
impulse!

Now of the toiling rest, none wiser made,
A second too upclomb the high ridge due,
But gazed awhile and laughed he too “ha ha,”
And toppled o’er!—a riddle added new.

Their fruitless fortune to redeem perchance,
Behold the third as well the height to scale!

He reaches up and plays the same old game,
With “ha, ha, ha” a dip beyond the veil!

The fourth now woos success; and up he toiled,
Till fateful top he reached and peeped across,
The vision had he full with check’d impulse—
How strong to do this miracle, this pause!

Then hastened down again, a changed man, he,
Possessed of mystic lore — a holy grail!
And listening crowds besiege him where he moves
And hungry souls with eager quest assail.

So of the few who reach the Highest God,
In Bliss of Vision Full all fain dissolve,
But yet for love of man, in time of need,
The Teacher’s life on one such may devolve.

—P. S. I.

THE VAIRAGYA-SATAKAM OR THE HUNDRED VERSES ON RENUNCIATION BY VARTTAKHARI.

वैराग्यशतकम् ।

(Continued from page 114).

अमीषां प्राणानां तुलितविसिनीपत्रपयसां
कृते किं नास्माभिर्विगलितबिधेकैर्व्यर्चासतम्।
यदाढ्यानामग्रे द्रविणमदनिःसङ्गमनसां
कृतं मानव्रीडैर्निजगुणकथापातकमपि॥१॥

5. What have we not endeavoured to do, with our depraved conscience, for the sake of our *pranas* (five vital forces) which are unreliable and compared to water on the leaves of lotus, since in presence of the rich, with their minds stupefied by the pride of wealth, we have shamelessly committed the sin of recounting our own merits!

[According to the scriptures, self-glorification is tantamount even to the sin of suicide.]

चान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः
साढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शमो पदं
तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तैः फलैर्बञ्जिताः॥२॥

6. We have forgiven, but not out of forgiveness (but out of our incapacity to right our wrongs); we have renounced the comforts of home life, but not out of contentment after satisfaction (but as an exile from home in quest of riches); though we have suffered inclemencies of weather, cold and heat so difficult to bear, still it is no religious austerities that we have undergone; with subdued vital forces, night and day have we brooded on money and not on the feet of Shiva; we have performed thus those very acts which the Munis (saintly recluses) do perform, but of their good effect we have deprived ourselves.

भोगा न भुक्ता वयमेव भुक्ता-

स्तपो न तप्तं वयमेव तप्ताः।

कालो न यातो वयमेव याता-

स्तृष्णा न जीर्णा वयमेवजीर्णाः॥७॥

[Here there is an ironical pun on the participles भुक्ता and तप्ता, the former being used both in the sense of "enjoyed" and "eaten up", and the latter both in the sense of "(austerities) performed" and "heated." Similarly the participle जीर्णा means both "reduced in force" and "stricken down with age." The effect of course can not be preserved in translation.]

7. The worldly pleasures have not been enjoyed (भुक्ता i. e. enjoyed) by us, but we ourselves have been devoured (भुक्ता i. e. eaten up or dissipated); no religious austerities have been gone through (तप्तं), but we ourselves have become scorched (तप्ताः i. e. by the austerities of grief or anxiety); time is not gone (यातः, being ever-present and infinite), but it is we who are gone (याताः because of approaching death). Desire is not reduced in force (जीर्णा) though we ourselves are reduced to senility (जीर्णाः)

वलीभिर्मुखमाक्रान्तं पलितेनाङ्कितं शिरः

गात्राणि शिथिलायन्ते तृष्णौकातरुणायते॥८॥

8. The face has been attacked with wrinkles, the head has been painted white with grey hair, the limbs are all enfeebled, but desire alone is rejuvenating.

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलितः

समानाः स्वर्ग्योताः संपदिसुहृदो जीवितसमाः

शनैरेष्टयुष्यान् घनतिमिररुद्धे च नयने

अहोमूढः कायस्तदपि मरणापायचकितः॥९॥

9. Though my compeers, dear to me as life, have all taken such a speedy flight to heaven (i. e. before being overtaken by old age), though the impulse for enjoyment is wearied out and the respect commanded from all persons lost, though my sight is obstructed by deep blindness (or cataract) and the body can raise itself but slowly on the staff, still alas for its silliness, this body startles at the thought of dissolution by death.

आशा नाम नदी मनोरथजला तृष्णातरंगाकुला

रागप्राहवती वितर्कविहगा धैर्यद्रुग्ध्वंसिनी।

मोहावर्तसुदुस्तरतिगहनप्राप्नुङ्गचिन्तातटी

तस्याः पारगताविशुद्धमनसोनन्दान्तियंगीश्वराः१०

10. Hope is like a flowing river of which the ceaseless desires constitute the waters; it rages with the waves of keen longings and the attachments for various objects are its animals of prey; scheming thoughts of greed are the aquatic birds that abound on it, and it destroys in its course the big trees of patience and fortitude; it is rendered impassable by the whirlpools of ignorance and of profound depth of bed as it is, its banks of anxious deliberation are precipitous indeed. Such a river the great Yogis of pure mind pass across to enjoy supreme felicity.

(To be continued).

A PAGE WITH TUKARAM

(By K. D. Rávat.)

When Jupiter enters Leo, the barbers and the priests enrich themselves by shaving heads and beards of millions who are bundles of sins. Will you tell me what is altered in the man? His evil habits are not changed, which would be the sign of the removal of his sin. Therefore, without faith, O man, all is in vain.

No separate time is required to meditate upon God. Every duty, every action that we perform,

should be performed for the sake of God. Truly he is blessed who always passes his time in uttering Narayen, Narayen, Narayen.

O man, casting out greediness, pride and hypocrisy become indifferent to your body and have one desire only viz. singing the praise of God.

Put aside wealth considering it to be like poverty and remove worldly distractions. Then alone you will be pure.

O God, you are kinder than a mother, more delightful than the moon, thinner than water,—all joy and light. To what shall I compare You? You created the Amrita (nectar), but You are sweeter than that. You are the Creator of the five elements and the Master of the universe. Therefore, O Pandurang, I am sure that you will forgive me my fault.

God is present in all things, so say the Vedanta Shastras and Puranas. He is present in all creatures whether high or low, rich or poor, wise or ignorant. The sun shines and gives light and heat to persons of all castes — Brahmins, Khsatriyas, Vaishyas and Shudras,—without any fear that he would be an out-cast; the like of this sun is to be found in Bhaktas, and I behave towards my fellowmen in the same manner.

Verily, he is a saint and God is present in him who loves his fellowmen who are depressed and who have forgotten that they are human beings.

He, who loves his children and servants alike, is like God himself. When a flood comes, big trees on the bank are destroyed, but little shrubs remain unhurt. Therefore, O God let me have the poorest state, because no one will hate me and I shall be ever happy in worshipping you.

He who serves humanity is like God himself. Unless you give up everything in this world how is God possible! Do you know that God feels great love for him who abandons this world? He walks behind him. He makes his devotee's sorrows and pains His own and works for him.

O man, why do you travel from place to place to search God? As the deer does not know that it possesses an invaluable thing called "Kasturi" (musk), so you do not know that God is within you. Search God within you and you will find Him.

There is the abode of God, where pity, patience and calm prevail.

If we light up a jungle where there is no hay, the fire will be extinguished at once. In like manner

if a person possesses a sword of Kshama (forgiveness) no enemy will hurt him.

In this world everybody is for himself. We call our wives and children nearest and dearest, but they will not help us in time of difficulties. Only Nārāyen will help us.

O God, what difference is there between You and I? You talk, walk and do every kind of business through my body, therefore I am you.

Truly, he knows Brahma who helps others, does not hate anyone and sees God in every man and woman whether touchable or untouchable.

O God, only the repetition of your name is my charity, place of pilgrimage, religion, yoga and yajna.

O God, let me have the sight of seeing you in every man, woman and child.

ON THE CONNING TOWER.

THE appearance of Arthur Avalon as an exponent and defender of the Tantras is a momentous event in the history of Sanskrit research. No better or sturdier champion the Tantras could secure in modern times, and his powerful grasp of the Tantric philosophy and ritualism, his thorough appreciation of the Tantric ideals and methods, his unabating energy and zeal in tackling the Tantric mysteries, more than justify in us the hope that educated minds in the East as well as West will be ere long disabused of all that mass of prejudice that they have allowed to gather round the name of the Tantras. It is needless to point out that this noble vindication of the Tantras redounds directly to the benefit of Hinduism as a whole, for Tantrikism in its real sense is nothing but the Vedic Religion struggling with wonderful success to reassert itself amidst all those new problems of religious life and discipline which later historical events and developments thrust upon it.

In his Introduction to the "Principles of Tantra" ("Tantratattva" of Pandit Shivachandra Vidyanava), Mr. Avalon has made an able attempt to trace the origin of Tantrikism and to adjudge its importance and place in the spiritual culture of the Hindus. In this new publication, (Messrs. Luzac

& Co. of London), the author has not only fully maintained the tradition of superior merits in his translation, but has again brought out before the world of Sanskrit research another testimony of his wonderful amount of study and insight in the shape of another Introduction, no less profound and weighty than his Introduction to the "Tantra of the Great Liberation." But the most noteworthy feature of this new Introduction he has written for the Tantratattva is his appreciative presentation of the orthodox views about the antiquity and the importance of the Tantras, and it is impossible to overestimate the value of this presentation.

For hitherto all theories about the origin and the importance of the Tantras have been more or less prejudiced by a wrong bias against Tantrikism which some of its own later sinister developments were calculated to create. This bias has made almost every such theory read either like a condemnation or an apology. All investigation being thus disqualified, the true history of Tantrikism has not yet been written; and we find cultured people mostly inclined either to the view that Tantrikism originally branched off from the Buddhistic Mahayana or Vajrayana as a cult of some corrupted and self-deluded monastics or to the view that it was the inevitable dowry which some barbarous non-Aryan races brought along with them into the fold of Hinduism. According to both these views however, the form which this Tantrikism—either a Buddhistic development or a barbarous importation—has subsequently assumed in the literature of Hinduism is its improved edition as issuing from the crucibles of Vedic or Vedantic transformation. But this theory of the curious co-mingling of the Vedas and Vedanta with Buddhistic corruption or with non-Aryan barbarity is perfectly inadequate to explain the all-pervading influence which the Tantras exert on our present-day religious life. Here it is not any hesitating compromise that we have got before us to explain, but a bold organic synthesis, a legitimate restatement of the Vedic culture for the solution of new problems and new difficulties which signalled the dawn of a new age.

In tracing the evolution of Hinduism, modern historians take a blind leap from Vedic ritualism

direct to Buddhism, as if to conclude that all those newly formed communities, with which India had been swarming all over since the close of the fateful era of the Kurukshetra war and to which was denied the right of Vedic sacrifices, the monopoly of the higher threefold castes of pure orthodox descent, were going all the time without any religious ministrations. These aryanised communities, we must remember, were actually swamping the Vedic orthodoxy, which was already gradually dwindling down to a helpless minority in all its scattered centres of influence, and was just awaiting the final blow to be dealt by the rise of Buddhism. Thus the growth of these new communities and their occupation of the whole land constituted a mighty event that had been silently taking place in India on the outskirts of the daily shrinking orthodoxy of Vedic ritualism, long before Buddhism appeared on the field, and this momentous event our modern historians fail to take due notice of either, it may be, because of a curious blindness of self-complacency or because of the dazzle which the sudden triumph of Buddhism and the overwhelming mass of historical evidences left by it create before their eyes. The traditional Kali Yuga dates from the rise of these communities and the Vedic religious culture of the preceding Yuga underwent a wonderful transformation along with wonderful attempt it made to aryanise these rising communities.

History, as hitherto understood and read, speaks of the Brahmins of the pre-Buddhist age,—their growing alienation from the Jnana-kanda or the Upanishadic wisdom, their impotency to save the orthodox Vedic communities from the encroachments of the non-Vedic hordes and races, their ever-deepening religious formalism and social exclusiveness. But this history is silent on the marvelous feats which the Upanishadic sects of anchorites were silently performing on the outskirts of the strictly Vedic community with the object of aryanising the new India that was rising over the ashes of the Kurukshetra conflagration. This new India was not strictly Vedic like the India of the bygone ages, for it could not claim the religious ministrations of the orthodox Vedic Brahmins and could not therefore perform Yajnas like the latter. The question therefore is as to how this new India

became gradually aryanised, for aryanisation is essentially a spiritual process, consisting in absorbing new communities of men into the fold of the Vedic religion. The Vedic ritualism that prevailed in those days was powerless, we have seen, to do anything for these new communities springing up all over the country. Therefore we are obliged to turn to the only other factor in Vedic religion besides the Karma-kanda for an explanation of those changes which the Vedic religion wrought in the rising communities in order to aryanise them. The Upanishads represent the Jnana-kanda of the Vedic religion and if we study all of them, we find that not only the earliest ritualism of Yajnas was philosophised upon in the earlier Upanishads, but the foundation for a new, and no less elaborate, ritualism was fully laid in many of the later Upanishads. For example, we study in these Upanishads how the philosophy of Pancha-upāsana (fivefold worship, viz. the worship of Shiva, Devi, Sun, Ganesh and Vishnu) was developed out of the mystery of the Pranava ("Om"). This philosophy cannot be dismissed as a post-Buddhistic interpolation, seeing that some features of the same philosophy can be clearly traced even in the Brahmanas. (e. g. the discourse about the conception of Shiva).

Here therefore in some of the later Upanishads we find recorded the attempts of the pre-Buddhistic recluses of the forest to elaborate a post-Vedic ritualism out of the doctrine of the Pranava and the Vedic theory of Yogic practices. Here in these Upanishads we find how the Vija-mantras and the Shatchakra of the Tantras were being originally developed, for on the Pranava or Udgitha had been founded a special learning and a school of philosophy from the very earliest ages and some of the "spinal" centres of Yogic meditation had been dwelt upon in the earliest Upanishads and corresponding Brahmanas. The Upakarnas of Tantric worship, namely such material adjuncts as grass, leaves, water and so on, were most apparently adopted from Vedic worship along with their appropriate incantations. So even from the Brahmanas and the Upanishads stands out in clear relief a system of spiritual discipline,—which we would unhesitatingly classify as Tantric,—having at its core the Pancha-upāsana and around it a fair

round of rituals and rites consisting of Vija-mantras and Vedic incantations, proper meditative processes and proper manipulation of sacred adjuncts of worship adopted from the Vedic rites. This may be regarded as the earliest configuration which Tantrikism had on the eve of those silent but mighty social upheavals through which the aryanisation of vast and increasing multitudes of new races proceeded in pre-Buddhistic India and which had their culmination in the eventful centuries of the Buddhistic *coup de grâce*.

Now this pre-Buddhistic Tantrikism, perhaps then recognised as the Vedic Pancha-upāsana, could not have contributed at all to the creation of a new India, had it remained confined completely within the limits of monastic sects. But like Jainism, this Pancha-upāsana went forth all over the country to bring ultra-Vedic communities under its spiritual ministrations. Even if we enquire carefully into the social conditions obtaining in the strictly Vedic ages, we find that there was always an extended wing of the aryanised society where the purely Vedic Karma-kanda could not be promulgated, but where the moulding influence of Vedic ideals worked through the development of suitable spiritual activities. It is always to the Jnana-kanda and the monastic votaries thereof that the Vedic religion owed its wonderful expansiveness and its progressive self-adaptability, and every religious development within the Vedic fold, but outside the ritualism of Homa sacrifices, is traceable to the spiritual wisdom of the all-renouncing forest recluses. This 'forest' wisdom was most forcibly brought into requisition when after the Kurukshetra a new age was dawning with the onrush and upheaval of non-Aryan and semi-Aryan races all over India—an echo of which may be found in that story of the Mahabharat where Arjuna fails to use his Gāndiva to save his proteges from the robbery of the non-Aryan hordes.

The greatest problem of the pre-Buddhistic ages was the aryanisation of the new India that rose and surged furiously from every side against the fast-dwindling centres of the old Vedic orthodoxy struggling hard, but in vain, by social enactments to guard its perilous insulation. But for those religious movements, such as those of the Bhagawatas,

Saktas, Souryas, Shaivas, Ganapatyas and Jains, that tackled this problem of aryanisation most successfully, all that the Vedic orthodoxy stood for in the real sense would have gradually perished without trace. These movements, specially the five cults of Vedic worship, took up many of the non-Aryan races and cast their life in the mould of the Vedic spiritual ideal, minimising in this way the gulf that existed between them and the Vedic orthodoxy and thereby rendering possible their gradual amalgamation. And where this task remained unfulfilled owing to the mould proving too narrow still to fit into the sort of life which some non-Aryan races or communities lived, there it remained for Buddhism to solve the problem of aryanisation in due time. But still we must remember that by the time Buddhism made its appearance, the pre-Buddhistic phase of Tantric worship had already established itself in India so widely and so firmly that instead of dislodging it by its impetuous onset—all the force of which, by the bye, was mainly spent on the tottering orthodoxy of Vedic ritualism—Buddhism was itself swallowed up within three or four centuries by its perhaps least suspected opponent of this Tantric worship and then wonderfully transformed and ejected on the arena as the Mahayana.

The latest configuration of Tantrikism dates from this, its wonderful absorption and assimilation of Buddhism, and from this important fact it derives some important features of its later development. The prophecy of Gautama Buddha on the eve of investing his aunt with *Abhisampada* or *Sannyasa* was fulfilled too literally when the proximity and free intercourse between the two orders of monks and nuns created in Buddhist history that odious problem of their religious life which they had to solve by introducing some mysterious rites, the philosophy of which, however, can be traced in the Vedas. No wonder if the current of such developments grew deeper and dirtier in time; only it is alleviating that there were cross-currents of constant correction flowing from Vedantic sources. Neither is it possible to deny that the Buddhistic phase of Tantrikism absorbed into the fold of Hinduism non-Aryan conceptions and rites of worship far more promiscuously than its pre-Buddhistic phase, but history proves that the digestive and

secretive processes, as it were, have ever since been working, tardily some times, but successfully always, and the Tantras as the marvelous restatement of the Vedas and the Vedanta have at last appeared in the boldest relief through that miraculous embodiment of the synthetic spirituality of the whole race which we have to recognise today by the name of Sri Ramakrishna Paramahansa.

THE VIVEKANANDA STUDENTS' HALL, SEREMBAN

In response to the widely circulated invitation issued by the Committee of the Vivekananda Students' Hall, Seremban, for the inauguration of the new premises just completed at Labu Road, Seremban, ladies and gentlemen of different nationalities residing in and out of Seremban assembled long before the appointed time on Saturday the 6th. June, 1914.

The new premises consist of one spacious lecture hall bordered by wide Verandah on the front three sides and a store room at the back. The steps on the first floor lead up to the second story of the Building where the Library and Reading Room are kept.

From this another set of steps lead further up to an open terrace. The front of the building displays the universal emblem of the Mission under the dome and the inscription "The Vivekananda Students' Hall" over it. In fact the whole architecture of the building is one worthy of admiration and it cannot fail to attract the attention of anyone who gets down at Seremban.

The whole premises were tastefully decorated with a circular pavilion in front of the building and at the appointed hour of 6.30. p.m., the Honourable Mr. J. R. C. Aldworth, Acting British Resident, Negri Sembilan, accompanied by Mrs. Aldworth drove in the State Car to the premises and were received by the Committee. On entering the gate Mr. Aldworth was garlanded and Mrs. Aldworth was presented with a bouquet by the Honorary Secretary and both were conducted to the attractive Pavilion where they took their seats. The Honorary Secretary read the following address which was nicely executed :—

The Honourable Mr. J. R. C. Aldworth,
Acting British Resident, Negri Sembilan,
Seremban.

Honoured Sir,

We, the Committee of the Vivekananda Students' Hall, Seremban, beg to approach you with this humble but none-the-less affectionate address of welcome to the new premises of our Hall, the opening ceremony of which you have kindly consented to conduct today.

The Committee beg to say that during the short period of 5 years' existence of this Association in this centre, it has been so well patronised by the members and well-wishers as to necessitate the provision of a permanent building of its own and they are now happy in the possession of a building which has cost about \$ 8000 out of which an amount of \$ 1000 was kindly granted on loan by the Government on the recommendation of your worthy predecessor, the Honourable Mr. A. H. Lemon.

Sir, although you have been in this State for only two short periods, your large-hearted sympathy, clemency and magnanimity is widely known in and out of Federated Malay States which is fortunate enough to have gentlemen of your type as Heads of Administrative Departments. During the last 25 years you have been in all the four States and have always displayed your great sympathy with all classes of the community and have established your name as a watchword of justice, which will be ever cherished in the hearts of all and in none more so than in the hearts of the Tamil Community.

In conclusion we fervently pray to the Almighty to pour on you and Mrs. Aldworth the choicest blessings of long life, health, wealth and prosperity and respectfully request you to kindly conduct and declare the Opening of the new Hall.

We are Honoured Sir,
The Committee of
The Vivekananda Students' Hall,
Seremban.

After the reading of the address was over, Mr. Aldworth, thanked the Committee for the honour done him and dwelt on the admirable qualities of Swami Vivekananda. He said that he was a great Saint and his teachings are not only acceptable to the East but also to every right-thinking man in the world. He also said that Institutions of this nature help a great deal a people, who are far away from their mother countries and have adopted this land, to keep up their ideals. He congratulated the Committee on their success in completing the Building and declared it open amidst great applause.

On entering the Hall, Mr. Aldworth took the Presidential chair and Mrs. Aldworth sat by his side and the Hall was fully packed up with a sprinkling of the fair sex.

Mr. P. Nagalingam of the Medical Dept. Seremban was called upon to read the history of the Institution in which he made special allusion to the names of Messrs. Rajagopal and Cumarasu who worked heart and soul for the great cause for a period of about 4 years in one stretch as Honorary Secretary and Treasurer respectively. The history of the Institution showed steady progress and was expressed in adequate terms.

Then Mr. Rajagopal delivered a short but sweet speech on the life of Swami Vivekananda. Mr. S.

S. Chelvanayagam made a short speech in Tamil summarising the history of the Hall and the Swami's life which he did to the satisfaction of all present.

Then, the Hon. Secretary, on behalf of the Committee, thanked the Hon. Mr. Aldworth for the kindness with which he presided over and conducted the function to the satisfaction of all concerned. He also thanked the other ladies and gentlemen present at the function for the kindness with which they had responded to the invitation.

At the close of the meeting refreshments were lavishly served and there was musical entertainment for a short time.—"The Hindu Organ."

NEWS AND MISCELLANIES.

THE Ramkrishna Mission Sevashrama of Brindaban stands supplicant before every kind-hearted person in our country. Its appeal for the building funds has been published in the Prabuddha Bharata last month and its Seventh Annual report, of which we have received a copy this month, speaks volumes about the deplorable way in which its useful work is being hampered for want of proper accommodation. In our May number we pointed out the peculiar significance of charity performed in helping the distressed through the medium of Ramkrishna Mission Sevashramas located in the most sacred places of pilgrimage. We appeal again to all who feel charitably disposed to help their diseased and distressed fellow-beings to take this opportunity to do them substantial service. All donations and proposals for endowments or special funds in commemoration are to be sent to the President, Ramkrishna Mission, Belur P. O., Howrah, or to the Secretary, R-k. Mission Sevashrama, Bansibat, Brindaban, Muttra.

WE are glad to announce that the Kankhal Sevashrama of the Ramkrishna Mission has got possession of a plot of land, six *bighas* in area, acquired very kindly by the Government in its behalf. The extension in accommodation contemplated will provide the Sevashrama with one special cholera ward and one general ward, and the cost of construction is estimated to amount to Rs. 3000 and Rs. 5000 respectively. It is very wisely proposed that the construction of these two wards should be completed before the famous Kumbha Mela takes place next year at Hardwar in the month

of April, for, as it is well-known, the outbreak of epidemics like cholera constitutes the saddest feature of these big *melas* and the Kumbha Mela is considered to be the greatest religious fair in India. We appeal to the public therefore to enable the Kankhal Sevashrama to carry out their noble proposal. It is suggested that the whole of a ward or part of it or a room therein may be taken up by a single donor who may have it built as a fitting memorial of a relative or friend in a holy place like Hardwar. The construction of one room, it is calculated, would cost about Rs. 500. We appeal to the charity of all people who feel interested in the sort of philanthropic work carried on by this Sevashrama to help it with funds as promptly as possible. Contributions are received either by the President, Belur Math, Howrah, or by Swami Kalyanananda of the Kankhal Sevashrama, Dt. Saharanpur.

A correspondent writes to say that in Kottayam, North Travancore, an association called the Ramakrishna Vaktajana Sangam was started on the 24th June last with the object of imparting moral and religious instructions to local young men especially. Regular classes and Bhajana are conducted on Sundays and the message of Sri Ramakrishna is studied and discussed by the members and visitors. We wish all prosperity to this newly formed association.

THE 81st Birthday Anniversary of Sri Ramakrishna Paramahansa was celebrated at the Ramakrishna Mutt, Swami Vivekananda Sangam, High Road, Pudur, Vaniyambady on the 28th June 1914. The programme consisted in Puja and Bhajana procession with Sri Gurumaharaj Vemanam (car), feeding the poor of all castes, recitation of Stotras by the Ramakrishna School boys and a lecture on the life and teachings of Sri Gurumaharaj by Mr. K. G. Chettiar Avergal. The proceedings of the day were brought to a close with Mangalarathi and distribution of Prasadam.

THE dedication ceremony of the new home of the Vedanta centre of Boston, at 1 Queensberry Street, was performed by Swami Paramananda on the 21st May, 1914. This permanent home is a nice monument of the Swami's success as a teacher of Vedanta in the West. It is also a noble fruition

of Sister Devamata's cherished hopes, for she will now be able to preserve with proper form and worship those valuable relics of Sri Ramakrishna which she collected during her travels in India. Both these noble workers on the Vedanta vineyard receive our hearty congratulations.

THE generosity of Her Excellency the Lady Hardinge enabled the Mayavati Charitable Dispensary to give a treat to its children patients, as in the last year, on the birthday anniversary of His Excellency our Viceroy. This year, such patients on the 20th of June in the indoor department of the Dispensary happened to be three in number and they were given some special food and new dress which delighted their little hearts very much. How proud they must have felt of the fact that all this joy on this day came to them as a message of love and sympathy from such a great personage as Her Excellency, the noble consort of the "*Burro Lat*"!

The members of Sri Ramakrishna Bala Sanmargha Sava (Bangalore) celebrated the birthday anniversaries of Sri Ramakrishna Paramahansa and Sri Swami Vivekananda on Sunday the 31st. May 1914. The festival commenced at 8 a. m. with a car procession with the portraits of Gurumaharaj and Swamiji beautifully decorated in it, and attended by several Bhajana parties and native music. In the afternoon Mr. T. Ramanujachariya gave an excellent Harikatha performance, which was well attended. At 5 p. m. before a large gathering, Mr. M. G. Varadachar, B. A. B. L., delivered a very interesting and inspiring lecture on the life and teachings of Sri Ramkrishna and Swami Vivekananda, at the conclusion of which Mr. K. Krishna Iyengar, B. A., L. C. E., Deputy Chief Engineer in Mysore, who presided on the occasion, referred in very appreciative terms to the extraordinary spiritual power of Swami Vivekananda and pointed out how unselfishly he worked for the cause of India's religion and her people. The meeting then came to a close with a vote of thanks to the Chairman, lecturer, and the Swamis of the local Ramkrishna Ashram who were also present and with the distribution of the Prasad. On the following Sunday about one thousand poor were people sumptuously fed in the vicinity of the Sava premises.

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—*Sri Sri Vivekananda.*

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UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA (*In Madras 1892—1893*).

The three essentials of Hinduism are belief in God, in the Vedas as revelation, in the doctrine of Karma and transmigration.

If one studies the Vedas between the lines, one sees a Religion of Harmony.

One point of difference between Hinduism and other religions is that in Hinduism we pass from truth to truth—from a lower truth to a higher truth—and never from error to truth.

The Vedas should be studied through the spectacles of evolution. They contain the whole history of the progress of religious consciousness until religion has reached perfection in unity.

The Vedas are *anādi*. The meaning of the statement is not as is erroneously supposed by some that the words of the Vedas are *anādi* (without beginning) but that the spiritual laws inculcated by the Vedas are *anādi* and eternal. These laws which are immutable and eternal have been discovered at various times by great men or Rishis.

When a number of people at various distances have a look at the sea, each man sees a portion of it according to his horizon.

Though each man may say that what he sees is the real sea, all of them speak the truth, for all of them see portions of one wide expanse. So the religious scriptures, though they seem to contain varying and conflicting statements, speak the truth, for they are all descriptions of that one infinite Reality.

When one sees a mirage for the first time, he mistakes it for a reality and after vainly trying to quench his thirst in it, learns that it is a mirage. But whenever he sees such a phenomenon in future, in spite of the apparent reality, the idea that he sees a mirage always presents itself to him. So is the world of Maya to a Jivan-Mukta (the liberated in life).

Buddhism is the rebellion of newly-formed Kshattriyas against Vedic priestcraft.

Hinduism threw away Buddhism after taking its sap. The attempt of all the Southern Acharyas was to effect a reconciliation between the two. Sankaracharya's teaching shows the influence of Buddhism. His disciples perverted his teaching and carried it to such an extreme point that some of the later reformers were right in calling the Acharya's followers "crypto-Buddhists."

OCCASIONAL NOTES.

THE question very often comes up for discussion as to the truth about Divine grace and self-exertion,—as to how are they related to each other? Some people have the strongest doubts about the self-sufficiency of human exertion in working out their own spiritual regeneration, while others maintain that God helps those only who help themselves and that it is no good relying upon Divine grace, for such reliance only lulls our energies to sleep while they require to be strongly exerted. Both these views imply no harmful attitude of mind, if they are the outcome of sincere and active aspirations after spiritual progress.

Whenever religious life is based on a belief in God holding intimate relations with man, reliance on Divine grace becomes a natural attitude of the mind. In the case of our earthly relations, do we not believe that the kindness of a parent or friend or a close relative may sometimes do for us what we cannot do for ourselves? If such reliance on our part is necessarily involved in our earthly relations, is it not natural that reliance on Divine grace would be a necessary part of our relation with God, if, of course, our belief in Him is not a mere passive notion, but an active principle in shaping our religious life? Thus it is best and most natural for those who worship a personal God to have some sort of reliance on Divine grace, but it is at the same time indispensable for them to see that their reliance may not degenerate into a sort of tacit plea for idleness to any extent. They should remember that sincere reliance on Divine grace, or sincere resignation to Divine will and providence, implies no small amount of self-exertion. In fact they constitute a form of self exertion that seeks to supplant in every sphere of our activities the authority of our

little self by the authority of Divine will and providence. Thus real reliance on Divine grace and real resignation to Divine will should bring out all our Godward energies and impulses instead of making us idle in any way.

But unless reliance on God and His grace involves a constant reaching out of the soul towards Him, a constant brooding over His all-pervading love to which we make under all circumstances an undoubting self-surrender from moment to moment, it is apt to degenerate, as we have said, into a tacit plea for spiritual inactivity. It is then an indication of *Tamas* (spiritual inertness) and not an indication of *Sattva* (spiritual enlightenment). For example, we sometimes find people opining that exert ourselves however we may nothing can be achieved in religious life except by Divine grace. Now this opinion is absolutely of no value to him who forms it, if it remains all the time a mere opinion unattended with a ceaseless uplifting of the heart for receiving Divine grace. As a mere opinion, however profoundly or frequently proclaimed, it forms only a stop-gap, an excuse for idleness. Sometimes this opinion is but the offspring of despondency, but here also it instead of inspiring the subtler activity or constant self-surrender to Divine grace, it blunts the keenness of the spiritual impulses and tends to suppress all self-exertion, it is a veritable evil to be got rid of by all means. Sometimes again, the same opinion may be but a lesson of hard-won experience; for sometimes it may happen to one, during that seemingly passive lull of the drooping energies after moments of high tension in worship or meditation, that his soul quietly opens out to a new bliss of vision or to a new light of peace, and he ascribes this happy result not to his own exertion which apparent

ly was failing him on the eve of his new experience, but to the inscrutable workings of Divine grace. Here also the value of that opinion is to be appraised according as it heightens or lowers the impulse for spiritual self-exertion in some form or other.

Thus we see there is no royal road to spiritual progress. *Purushakār* or self-exertion must work to that end in some form or other. Reliance on God or resignation to Him may constitute to some people the most acceptable form of self-exertion. To others the attitude of depending wholly on their own exertions may appeal more strongly, as in the case of the spiritual discipline of orthodox Jainism or in that of non-dualistic Vedantism of the type described, for example, in *Yoga-Vāshishtha*. The doctrine of Divine grace forms no part of Jainism. In fact, all systems of spiritual discipline in which the doctrine of *Karma* forms the pivot, have a tendency to discourage resignation to Divine grace. They maintain that according to the law of *Karma* no extraneous factor can operate within man in the working out of his salvation. Every circumstance favourable or unfavourable is of his own making. It is therefore detrimental to his real welfare to indulge in the false belief that any circumstance can exist or work in favour of his progress without *his* creating it by his own exertions. Even God is but the personification of that law of causation by which appropriate results follow appropriate efforts—**विधिर्विध्यः सोऽपि प्रतिनियत-कर्मकफलदा**,—"the Great Dispenser is to be worshipped you say? Ah, He also is always the giver of such results only as are acquired by our *Karma*." Thus the ultimate logic of this doctrine of *Karma* which is regarded as one of the foundations of the Vedantic philosophy seems clearly to preclude the efficacy of reliance on God. In Jainism or Buddhism, for example, the utmost had been made of such logical implications.

But discussion on every principle of life when carried towards ultimate conclusions lands us on the higher truths of the non-dualistic Vedanta. Whoever feels himself called to that higher outlook on human life and its facts is of course welcome to regard reliance on himself and reliance on God as being the two sides of the same shield, and even to rise to that attitude of absolute self-reliance which is the truest and noblest for a truth-seeker. But what is best for one may not be best for another. One may find it most natural and proper for him to think and work within the province of dualism. One may find it most encouraging and appealing to the inmost depths of his self-conscious nature to be working on the basis of a sweet reliance on the love of God. To such the doctrine of Divine grace will come with all the convincing force, with all the edifying virtue, of the highest truth. To them, no doubt, Truth has to appear in that guise. To them, the power that works behind their spiritual progress belongs wholly to God unless it be given to them to participate in it in the form of what they call their own exertions. To these devotees also, the doctrine of Divine grace is sure to unfold some day its logical conclusion, namely, the unity of that source from which all our spiritual exertions emanate, whether we call that unity our God or our real self. But the question is: how would we reconcile this doctrine of Divine grace with the fundamental doctrine of *Karma*?

The theory of *Karma* is highly metaphysical in its highest developments. *Karma* in this sense is the *Becoming* as distinguished from the pure Being. Conceive of the whole cosmos of experience, within and without, as one existence, so that every event, however small, in this cosmos affects the whole and is bound up inseparably with the life of the whole. New *Karma* in its highest sense is both the whole, the one **Unfolding Life**, and the part, that is, every fact in it. *Karma* is

not something produced by man, but rather man is something produced by Karma. We recognise this Karma as human only when it manifests itself as a fact or event in the sequence of man's life with which, of course, the life of the whole universe has become unified. In this sense, Karma denotes each link in that chain of cause and effect which constitutes man's life regarded as part and parcel of the life of the universe. The law of Karma is therefore a law which comprehends the events of human life within its wider field of operation, with this difference only that in the case of man its operations are attended with the phenomenon of self-determination which remains undetected and untraced in the case of external nature. But this self-determination as a phenomenon, as an appearance, as a *becoming*, is only a perpetual suggestion of Self-determination as the Noumenon, the Reality, the *Being*. In Karma therefore there is no *real* freedom for man, though *real* freedom is the Truth of his being. But the doctrine of Karma lays down a spiritual discipline in which through the constant assumption and postulation of this Truth of freedom the mazy web of Karma is sought to be pierced through. The doctrine of Karma therefore declares that man is perfectly free to work out his own salvation and this freedom should have to be fully asserted through absolute self-reliance.

But there is another aspect of the same doctrine of Karma, as we have explained it above. Every Karma of man has its ultra-human consequences,—favourable or unfavourable; for every Karma has its proper adjustment in the economy of the limitless universe, and the web of Karma extends through all previous births towards an eternal past, whereas man finds his consciousness limited by his present life and by the group of objects presented to his senses and his mind. According to the same doctrine of Karma, therefore, the consciousness of man as we find it

does not cover all the ground which his Karma occupies. This ultra-human realm of Karma brooding over every step that man takes in life, every act that he performs, is completely shrouded in mystery. You do not know what its bearing towards you would be in every future moment of your life. Instead of allowing this mysterious not-self of Karma to weigh over itself like a nightmare, the human mind assumes and asserts in its place the ultimate Truth of all objectivity, of all non-selfhood, as in the case of the more orthodox advocates of the Karma theory, the ultimate Truth of all selfhood, namely, freedom, is assumed to take the place of that mystery of self-determination which is unreal. Now this Truth of all non-selfhood is Love which ultimately makes self of all that is not-self. The doctrine of reliance on a God of Love, therefore, is not as remote from the doctrine of Karma as it is generally considered to be. In fact, it is as much deducible from the theory of Karma as the other doctrine of self-reliance through perfect freedom.

Every system of spiritual discipline must be based on some fundamental assumption or other. Such an assumption is called a *Sambhādi Vrama* in Vedantic terminology,—an error which ultimately leads, however, to Truth, just as the glitter of a missing precious stone may lead a man to its rediscovery though by itself it is not that precious stone. Vedānta in this way imparts the strength of self-assurance to every system of spiritual discipline. Its dictum rings clear that the Goal lies already realised within every human soul and the inner process of revelation,—like the blowing away of mist by the fitful wind,—is essentially the same whether you call it the working of Divine grace or the self-exertion of the human will, for Divinity and Manhood are mutually implied terms as applied through intellectual differentiation to the same comprehensive entity manifested in Maya. There can be no absolute distinction between Divine

grace and human exertion, as either assumes the form of the other. This is the truth about the problem as Vedanta finds it out for us.

THE FOLD OF RELIGION.

ENE important truth which man in modern times has to understand and lay to heart is that no human being is excluded from religion. In creed there is exclusiveness, in religion there is none. The Christian creed created the term 'heathen,' the Islamic creed created the term 'kafir,' the Hindu social discipline created the term 'mlechchha.' But religion in modern times has appeared in full authority to abolish these terms of religious exclusion. The fold of religion lies marvelously universalised.

Universalisation is the keynote of the modern age. In the world of thought and culture, monopoly is fast becoming an impossible phenomenon, and access to truth lies open to every human being irrespective of his belonging to any sect, or cult, or order, or school. The simple fact of his humanity suffices to make him eligible to every truth in the custody of modern thought and culture. Culture is going to be wonderfully universalised, and religion proclaims today the same fact about itself. Its door is open to all. There is none so heretic or heathenish, none so atheistic or profane, none so depraved or fallen, but finds himself invited and allotted a place into the fold of religion.

Consciously or unconsciously, every man in this world is trying to find out and assert in life that real, permanent *substance* to which he applies the term 'I,' and religion is that which seeks to give to that universal human effort the conscious self-consistency of a well-regulated process. Religion therefore should be something naturally acceptable to every man without exception. Being founded on the very necessity which impels man to live the

life that is given him to live, its scope is as wide as human life itself, and no man should have any occasion to complain that religion is too high, or too narrow, or too dogmatic to suit his own life-problems.

But what alienates a man from religion is his own narrow idea about its real nature and function. Every man's idea of religion is generally derived either from the way he has been taught to practise it or from the way he finds people practising it. But religion in practice has everywhere to run into particular grooves of dogma and ritual. The larger truth about religion therefore becomes obscured by the particular form it has to assume in particular instances. Whenever usually we speak of religion, we mean by it either your religion or mine or anybody else's. But there is a broadness, a majesty, of religion irrespective of what form any sect or cult or creed gives it to suit the minds of its advocates. It is this religion *in itself* that we have got to preach to mankind today, for religion in this sense promises to bring to every human being its assurance and solace, its aid and edification, in some possible form acceptable to him. Religion in this sense has its fold wide enough for every type of human being.

This universal aspect of religion is a science which comprehends all the phenomena of life and its problems in order to give their interpretation and solution the ultimate spiritual direction,—a direction, namely, in which the possibility of a permanent self-realisation which they presuppose becomes a reality. This science takes up every man's problems on their own peculiar issues, taking note of all particulars of his belief and unbelief, the points of view his mind is capable of and possibilities that incubate within it for immediate development. Then it sets up a spiritual goal before him just as high as his ability to idealise and as much towards the drift and setting of his life as possible. This ideal shines full upon the inner meaning and value of all his problems and pursuits and

opens out to him a vista along which he has to work up his way. The ministrations of religion are brought in this way within the reach of every man, whatsoever be his calling, his temperament, his predilections and prejudices in life.

It is this science of religion that demonstrates its unity and universality. It is this science and not any particular "ism," which it is the mission of India to offer to mankind. If this science makes any demand on human faith, that demand is no more unreasonable or improper than what is implied in accepting scientific hypotheses. Therefore like the temple of science, the temple of religion offers universal access.

Now in view of this unlimited scope of religion, it may be deemed necessary to explain and reconcile certain statements ascribed to Divine Teachers of religion which seem to put a bar of unfitness against certain types or classes of men. An instance in point is afforded by that Biblical passage where it is described by Christ to be an easier feat for a camel to pass through the eye of a needle than it is for a rich man to enter heaven. A subscriber of this journal drew our attention, the other day, to a saying in record of Sri Ramakrishna Paramahansa in which men following certain professions are marked out as incapable of acquiring Bhakti or love of God. How are such statements to be reconciled to the fact that the fold of religion is all-inclusive?

When wealth or certain professions are said to imply such disqualification, what is meant evidently is that they tend to make the human mind ill-disposed towards higher religious efforts involving renunciation or non-attachment. Such evil disposition may of course exist in the human mind otherwise than as the outcome of particular professions or of opulence. So what these statements in question, made in the form of generalisations based on experience, seek to emphasize is not so much the absolute incompatibility of

certain professions to religion as their almost invariable *tendency* to produce the evil disposition referred to above. They are simply warnings and not absolute prohibitions, uttered in view of those who pledge themselves to unhampered progress in religion. They may even form higher injunctions to be guided by for those only who are ready to sacrifice every other interest and concern in life for the sake of religion. If they condemn certain professions, they do not condemn them from the standpoint of ordinary life as lived in the world. Religion has to minister to the needs of man in every stage of life, so its ministrations in respect of some stage may very well differ in point of completeness or rigour from those in respect of a lower one.

Many instances may be cited from Sri Ramakrishna's teachings where he is giving his instructions with a tacit reference in his mind to this distinction in stage of life. A great religious teacher may be found to draw a line of distinction as between some spiritual aspirants and others, but never will he be found to draw a line to exclude any man from all hopes of a religious life or reclamation.

So what these statements in question really imply is not a closed door against *all* religious efforts but a positive hindrance to *higher* religious efforts. The story of the butcher saint, Dharmavyasa, related in the Mahabharata, goes to show the superior power of religion to triumph absolutely over all circumstances of hindrance to its progress. But every person may not prove himself to be a fit medium through whom this superior power of religion may be made triumphant. So it is desirable that the teachings of the Masters should include warnings against obstacles to higher realisations which certain pursuits in life generally offer to man.

But we should all remember at the same time that it is religion that provides the most effective remedy for that spiritual disease which certain professions may be said to induce in the human soul. It is religion, when prac-

tised with the sincerity one is capable of, that cures all hostile disposition of the human mind towards its own higher activities and gradually prepares and disposes it for that higher renunciation at the touch of which any pursuit of life may fall off from man if necessary. Not only is the fold of religion as wide as human life, but its power to save is as far-reaching as the depth of human complexity in worldly attachment and sin.

EPISTLES OF ŚWAMI VIVEKANANDA.

XV.

54 W. 33rd St., New York.
The 14th Feb., 1894.

Dear Mrs. B—

Accept my heartfelt gratitude for your motherly advice. * *

* * How can I express my gratitude to you for what you have already done for me and my work, and my eternal gratitude to you for your offering to do something more this year? But I sincerely believe that you ought to turn all your help to Miss Farmer's, Greenacre work this year. India can wait as she is waiting centuries, and an immediate work at hand should always have the preference.

Again, according to Manu, collecting funds even for a good work is not good for a Sannyasin, and I have begun to feel that the old sages were right. "Hope is the greatest misery, despair is the greatest happiness." I had these childish ideas of doing this and doing that. These appear like a hallucination to me now. I am getting out of them.

"Give up all desire and be at peace. Have neither friends nor foes and live alone. Thus shall we travel having neither friends nor foes, neither pleasure nor pain, neither desire nor jealousy, injuring no creatures, being the cause of injury to no creatures—from mountain to mountain, from village to village preaching the name of the Lord."

"Seek no help from high or low, from above or below. Desire nothing,—and look upon this vanishing panorama as a witness and let it pass."

Perhaps these mad desires were necessary to bring me over to this country. And I thank the Lord for the experience.

I am very happy now. Between Mr. L— and I, we cook some rice and lentils or barley and quietly eat it, and write something or read or receive visits from poor people who want to learn something, and thus I feel I am more a Sannyasin now than I ever was in America.

"In wealth is the fear of poverty, in knowledge the fear of ignorance, in beauty the fear of age, in fame the fear of backbiters, in success the fear of jealousy, even in body is the fear of death. Everything in this earth is fraught with fear. He alone is fearless who has given up everything."

I went to see Miss C— the other day and Miss Farmer and Miss Thursby were also there. We had a nice half-hour and she wants me to hold some classes in her home from next Sunday.

I am no more seeking for these things. If they come the Lord be blessed, if not, blessed more be He.

Again accept my eternal gratitude.

Your son,
Vivekananda.

XVI.

54 W. 33rd St., New York.
The 21st Marce, 1895.

Dear Mrs. B—

I am astonished to hear the scandals the R— circles are indulging in about me. Don't you see, Mrs. B—, that however a man may conduct himself there will always be persons who invent the blackest lies about him. At Chicago I had such things every day against me!

And these women are invariably the very Christian of Christians!.....I am going to have a series of paid lectures in my rooms

(down-stairs), which will seat about a hundred persons, and that will cover the expenses.....Miss H has been very kind to me and does all she can to help me.

My master used to say that these names as, Hindu, Christian, etc., stand as great bars to all brotherly feelings between man and man. We must try to break them down first. They have lost all their good powers and now only stand as baneful influences under whose black-magic even the best of us behave like demons. Well, we will have to work hard and must succeed.

That is why I desire so much to have a centre. Organisation has its faults, no doubt, but without that nothing can be done. And here, I am afraid, I will have to differ from you—that no one ever succeed in keeping society in good humour and at the same time do great works. One must work as the dictate comes from within, and then if it is right and good, society is bound to veer round perhaps centuries after he is dead and gone. We must plunge in heart and soul and body into the work. And until we be ready to sacrifice everything else to one *Idea* and to *one* alone we *never, never* will see the Light.

Those that want to help mankind must take their own pleasure and pain, name and fame, and all sorts of interests, and make a bundle of them and throw them into the sea, and then come to the Lord. This is what all the masters said and *did*.

I went to Miss C—'s last Saturday and told her that I would not be able to come to hold classes any more. Was it ever in the history of the world that any great work was done by the rich? It is the heart and the brain that do it ever and ever and not the purse.

My *idea* and all my life with it,—and to *God* for help; to none else! This is the only secret of success. I am sure you are one with me here. * * *

Ever yours in grateful affection,
Vivekananda,

IN THE HOLY LAND.

(Continued from page 133.)

THROUGH THE HOLY CITY.

From Jericho, where we spent the best part of two days, we returned to Jerusalem, no incident marking our journey which proceeded in leisurely fashion, except that one of our three horses fell lame and was allowed to run loose by the side of the carriage. The approach to Jerusalem from Jericho and Bethany is really grand, and no one can have cause for disappointment who sees it from the east. One bursts at once on the two great ravines which cut the city off from the surrounding tableland, and has a most lovely vision of the "Dome of the Rock." The other buildings of Jerusalem which appear in sight are few, and for the most part unattractive. The Armenian Convent, the Castle with Herod's Tower, the two domes which surmount the Holy Sepulchre and the Basilica of Constantine, and the dome of the Mosque of David: these are the only objects which break from various points the sloping or level lines of the city of the Crusaders and Saracens. But none of these is enough to elevate its character. What, however, these fail to effect, is in an instant effected by the "Mosque of Omar." From whatever point the beautiful dome of "The Noble Sanctuary" emerges to view, it at once dignifies the whole city. The Mosque raised on a square marble platform, the circumjacent enclosure diversified by lesser domes, fountains and trees, secluded as some cathedral garden, is a conspicuous and imposing spectacle.

Armed with a careful knowledge of the places we were about to visit, we devoted the next day to a general prospecting of the interior of the city and its immediate surroundings. Starting from the Jaffa Gate, we passed through the market-place, on the north side of which is an arcade of shops. Here are

exhibited for sale the usual farago of Eastern curiosities, scattered about in picturesque confusion. The main local industry of Jerusalem is the production of souvenirs and articles *de pitié* in olive-wood and mother-of-pearl. Crucifixes, crowns-of-thorns, dried flowers, black stone from the Dead Sea, rosaries and beautifully carved mother-of-pearl shells, find a ready sale, and a very lucrative business is done in the winter months. For a few *piastres*, rosaries can be sanctified by being placed on the altar of the Holy Sepulchre.

On the west side stands the Tower of David, now the Citadel of the Turkish garrison. Facing the citadel is the English church, associated with the London Jews' Society, and known as Christ Church. Past the Turkish barracks, we come to a narrow lane which brings us to the residence of the Armenian Patriarch, College and extensive Monastery for the accommodation of the Armenian pilgrims. In the well-wooded garden which lies around, these buildings seem shut off as by a veil of quiet. The church is dedicated to St. James and built on the reputed site where the saint was beheaded. The church is adorned with valuable tiles, many of them with quaint Scriptural designs. An antique and beautiful chair of inland wood-work and ivory, in which the president of the First Council of Jerusalem is said to have sat, is shown, and the pictures, vestments and altar-vessels belonging to the church are very choice. Outside the entrance is a curious and old-fashioned gong for summoning the Brothers to worship. From the church, we ascend a gentle acclivity to Mount Zion and come across some important remains of the ancient city, including the rock scarps of an old citadel and some spacious rock-cisterns. Turning to the right we see an edifice, known as the House of Caiaphas, and near the Zion Gate a mass of buildings commonly called the Tomb of David and the Sepulchres of the Kings of Judah. An interesting tradition attaches to

the place, for here is shown the so-called Coenaculum, or upper chamber, where the Last Supper is supposed to have been held, and the descent of the Holy Ghost on the Day of Pentecost was also believed to have occurred here. The buildings were originally in the hands of the Franciscan monks, but they have been in possession of the Moslems for more than three hundred and fifty years. Before leaving this part we visited the new and handsome church that was being erected by the Roman Catholics of Germany, which has a lofty tower, and adjoining is a new monastery for Benedictine monks.

Continuing inside the wall and going down the valley we reach the *Bâb-el Moghâribeh* and to our right near an angle of the Temple Area we observe the spring of a huge arch projecting from the Western wall: this is "Robinson's Arch," so called from its discoverer, Dr. Robinson, who first identified it as belonging to the southernmost of the two viaducts, which in Herod's time connected the Temple with Mount Zion. Entering a narrow paved lane on the right, we arrive at

THE JEWS' WAILING-PLACE.

By a strange irony of fortune, the Jews who formerly excluded all Gentiles from the Temple Area, are now themselves debarred from entering the precincts of the "Noble Sanctuary," from the superstitious fear that they may inadvertently walk over the Sacred Ark, which they think is somewhere here hidden beneath the ground. Deep down in a quiet corner, a part of the wall of the old Temple built by Solomon, is still standing. Some of the stones are 25 feet in length and greatly weather-worn and cracked, but the Jews have worn them more by kissing them and placing their hands on them, for they are regarded with the greatest reverence. Most touching is the scene enacted day by day, more especially every Friday and Saturday, at this remnant of the Temple, where large numbers of Jews^s congregate to wail

and lament the loss of the Temple when Solomon in all his glory ruled over the land. They mourn to think that their Temple is now desolate, that their city is governed by strangers and that their people are still outcasts from their own land. The Lamentations of Jeremiah and the 79th and 102nd Psalms, chanted in Hebrew, form the foundation of their penitential outpourings and their sorrowful supplications to the Redeemer of Zion to gather again the children of Jerusalem, so that the Kingdom may return to the Holy Hill and solace may come to those who grieve over the city. I felt it profoundly moving to listen to these litanies of sorrow and agony which are ever rising from the lips of the Jews, and the sight of these emotions so sincerely expressed cannot but appeal to the common humanity within us.

I was roused from my contemplation of this affecting sight by Gabriel, who had been planning another expedition for the afternoon and now proposed that we should return to the hotel. To this I unhesitatingly agreed, for the morning had been an arduous one and I was beginning to wish for the gentle comfort of relaxation and the restorative of a simple repast. Lest it be thought for a moment that the abundance of sight-seeing ever became tedious, let me hasten to add, that after luncheon and an hour's rest I was quite ready to carry out the remainder of our programme.

OTHER PLACES OF INTEREST.

We walked through the City turning our steps in an easterly direction towards the "Gate of our Lady Mary," which is generally called St. Stephen's Gate. From hence we went westwards along the main street and came to the grounds on which stand the Monastery and Church of St. Anne. We pass through a gateway and the church faces us. It is dedicated to the mother of the Virgin Mary, who was supposed to have lived in a cave, still to be seen in the crypt. In the seventh century a church stood upon this site but the present edifice

dates from the crusades and is of the twelfth century. The Greek Catholics, sometimes called Melchites, are now in possession of it. In the immediate neighbourhood is an area of ground which has been excavated, and here were found the ruins of two churches built over an underground reservoir reached by stone steps. The reservoir consists of twin pools, round which formerly ran arched porches or corridors, five in number. This is credited to be the site of the Pool of Bethesda. This was certainly the belief at the time the lower of these two churches was built, for near the place where the baptistery was, may be seen a faded fresco representing the "moving of the waters" by the angel.

As we leave the grounds of St. Anne, we approach the great Catholic Monastery and soon afterwards come to the Turkish barracks, on the site of the Castle of Antonia, a portion of which was the official residence of the Roman Governor, Pontius Pilate. A little further on we are attracted by the Ecce Homo Arch, spanning the street, and on our right is the Convent of the Sisters of Zion. My dragoman suggested that I should visit this Institution to inspect the architectural remains which are to be seen within the Convent. A bell was rung and almost at once the door was opened by a Sister who smiled welcomingly when she saw her visitors and bade us enter. She took us to the chapel and drew our attention to the continuation of the Ecce Homo Arch, with a smaller arch beside it, the latter being just behind the beautiful altar of the Chapel. Here, the upholders of ecclesiastical tradition tell us that we have the principal entrance into the great court or quadrangle that stood in front of the Governor's Palace. The Sister pointed out some interesting pieces of Roman pavement: on some of the stones are still distinctly to be seen the chequer lines cut in the pavement, where the Roman soldiers played their games of dice.

At the Castle of Antonia commences the

Via 'Dolorosa, or "Way of Sorrows," so called because our Lord is said to have borne His cross up this street when on His way to the place of crucifixion. Surely no Christian traveller can follow where His blessed feet have trod without a passing emotion! We are shown the various places in this locality which have been repeated again and again in pictures and in calvaries in France and Italy: the spot where Veronica is said to have received the sacred cloth, the threshold where is believed to have stood the Scala Sancta, now worn by the ceaseless toil of Roman pilgrims in front of St. John Lateran. The place where Simon of Cyrene met the procession and was compelled to bear the cross as far as Calvary, is within a short distance of the Via Dolorosa.

At the bottom of the hill we enter the lane which leads to the Damascus Gate. This gate is called in Arabic, *Bâbel-'Amûd*, or the "Gate of the Column" because in ancient times there was set up contiguous to the Gateway a column, which was apparently the *Milliarium Aureum* of Jerusalem. This was the centre from which the great roads to different parts of the country diverged (as indeed they do now), and the starting-point from which the Roman mile-stones began to be numbered. London also had its *Milliarium Aureum*, a fragment of which still remains, namely, the celebrated "London stone," which is affixed to the wall of St. Swithin's Church in Cannon Street. Rome had its own *Milliarium Aureum* a gilt pillar erected in the Forum.

Standing outside the Damascus Gate, we notice immediately confronting us, a remarkable hill shaped like a skull, and this some believe to be the True Calvary, and close by is the "Garden Tomb," neither of which, however, is authenticated. We visited the church of St. Stephen which belongs to the Roman Catholic Theological College of the Dominicans, one of whom very courteously showed us the church, the rock-cut tombs and other places of interest. Some underground caverns,

called Solomon's Quarries, where stones were hewn for the building of his Temple were inspected by us: also the Grotto of Jeremiah and adjacent to this, the traditional "Place of Stoning," where St. Stephen suffered martyrdom.

(To be continued).

C. E. S.

DR. J. C. BOSE IN LONDON.

(From the London Daily News and Leader of the 2nd July).

THE HUMAN PLANT.

IN these days it seems to be impossible to live for more than a few weeks at a time without receiving some more or less serious mental shock. Soon after you have recovered from seeing an aeroplane weighing half-a-ton leave the ground, you are called on to make a mental adjustment which will reconcile you to travelling in a train hanging in mid-air, and in another day or two you may find yourself face to face with the adventures of speaking to someone fifty miles away without the aid even of a wire. It is getting a little difficult to keep up with science.

LIKE HUMAN BEINGS.

Just now Professor J. C. Bose—a Hindu scientist who has been sent by the Government of India to lay the results of his discoveries before the Western scientific world—is giving people shocks in Maida Vale. If you watch his astonishing experiments with plants and flowers, you have to leave an old world behind and enter a new one. The world where plants are merely plants becomes mercilessly out of date, and you are forced abruptly into a world where plants are almost human beings. Professor Bose makes you take the leap when he demonstrates that plants have a nervous system quite comparable with that of men, and makes them write down their life-story. So you step into yet another world.

SUDDEN DEATH.

Perhaps the most amazing experiment is one showing the actual death of a plant. This does not sound very wonderful—but have you ever seen a plant die? You have seen it gradually fade and wither, but it actually died long before it faded.

Have you ever seen it die abruptly, as a man dies? Have you seen the death struggle of a plant? That is what Professor Bose shows you—and it is a disturbing thing to watch. It gives a plant a human quality.

The experiment is not easy to describe; but this is briefly what you see. In a darkened room you see a strip of light on the wall, and this light moves slowly to the left. Quite suddenly it hesitates and quivers and struggles, and then moves slowly to the right. It is when the light hesitates and quivers and struggles that you are watching the death of the plant.

WHAT KILLS IT.

One of the Professor's great difficulties was to know how to kill a plant suddenly enough. When you pick a rose you kill it, but not abruptly. There is still a little nourishment for it in the stem, and its collapse is gradual. Such a death does not lend itself to dramatic demonstration. But Prof. Bose found that water at a high temperature—say, 140 degrees Fahrenheit—would kill a plant suddenly, and he worked out a very ingenious way of showing this. First he cuts the stem of a plant so that it forms a spiral, and on the outside of the spiral he fixes a little piece of glass which will reflect light that is thrown on to it. Then he puts the stem in warm water. Under the congenial influence of the warmth the tendency is for the stem of the plant to expand. It enjoys the stimulant of the warmth, just as a man will enjoy the stimulant of a hot bath, and it shows its appreciation by expanding.

Being cut in the form of a spiral the stem is bound to turn slightly as it expands, and this movement is thrown by the little piece of glass through a lens on to the wall. As the temperature of the water is gradually increased, the movement, shown so dramatically by the strip of light on the wall, increases. But there comes a moment when the heat of the water is too much for the plant—when, in fact, it is in danger of being scalded to death, just as a man would be scalded if he were held in water which was gradually heated to boiling point. And the plant's nervous system collapses just as the man's system would collapse. The strip of light on the wall pauses and quivers for a second, and then returns along its path. It has died suddenly—scalded to death—and the backward movement of the light is but a dramatic reproduction of the con-

traction of its body—that contraction which immediately follows death.

THEIR SURPRISING FEELINGS.

Other experiments showing the feelings of plants are equally surprising. Prof. Bose employs a compulsive force which causes the plant to give an answering signal—a twitch in reply. These signals are automatically recorded on the delicate instruments the professor has invented and the records reveal the hidden feelings of the plant. Some idea of the delicacy of the instruments may be gained from the fact that they can record a time interval so short as the 1,000th part of the duration of a heart-beat.

The Professor connected a plant with the instrument, and then lightly struck one of the leaves. At once it was clear that the plant felt the blow just as a man would feel a blow. That is, its whole nervous system was affected, and its pulse, written down by the ingenious recorder, varied with the severity of the blow. The Professor gave the plant a little stimulant. At once the height of the pulse was increased. It was given a depressing drug and the effect was quickly seen in the feebler beating of the pulse.

MAKING IT DRINK.

There was something almost humiliating in this sensitiveness of a mere plant to the very same agents to which men and women respond. No one would object to a plant being refreshed by water; but what right has it to enjoy, as it were, a cup of tea? When Professor Bose gave the plant a dose of alcohol its response through the recorder was ludicrously unsteady. One had the humiliation of watching a drunken plant. The plant is, indeed, always too "brotherly." Too much food makes it lethargic and incapable of reply, but the removal of the excess removes the lethargy.

The resonant recorder indicates the time taken by the plant to perceive a shock, and here again there is considerable likeness to humanity, for a stoutish plant will give its response in a slow and lordly fashion, but a thin one attains the acme of its excitement in an incredibly short time—in the case of mimosa in the six hundredth part of a second. The perception part of the plant becomes very sluggish under fatigue. When excessively tired or bored it loses for the time all power of perception,

and requires a rest-cure of at least half an hour to restore its equanimity.

TOO SHELTERED LIFE NOT GOOD.

That the too sheltered life is no better for plants than for a man is suggested by another interesting experiment. A plant which was carefully protected under glass from outside blows looked most sleek and flourishing, but its conducting power was found atrophied or paralysed. Yet when a succession of blows were rained on this effete and bloated specimen, the stimulus canalized its own path of conduction, and the plant soon became more alert and responsive, and its nervous impulses were very much quickened.

It is impossible for a spectator of the Professor's experiments to make any attempt to separate himself from the rest of life. In the matter of automatic heart-beats the Indian plant *Desmodium Gyrans* shows remarkable activity, and Professor Bose, by obtaining records of these pulsations, shows that the throbbings in the plant are affected by external agents precisely the same way as the heart-beats of an animal. Thus, in plant, as in animal life, the pulse-frequency is increased under the action of warmth and lessened under cold. Under either the throbbing of the plant is arrested, but revival is possible when the vapour is blown off. Chloroform is more fatal. There is, too, an extraordinary parallelism in the fact that those poisons which arrest the beat of the heart in a particular way arrest the plant pulsation in a corresponding manner. Also, taking advantage of the antagonistic reactions of specific poisons, Professor Bose has been able to revive a poisoned leaf by the application of another counteracting poison.

PLANTS AND LATE HOURS.

To find whether the plant varies in its state of responsiveness, Professor Bose has subjected *mimosa* (a plant especially sensitive and useful for this line of work) to uniform shocks repeated every hour of the day and night. And he was rewarded by the discovery that plants keep very late hours. Contrary to current views, the plant is awake till early in the morning, falling into deepest sleep between 6 and 9 a. m., when it becomes quite insensitive. It wakes gradually, and by noon is fully awake, becoming lethargic as the afternoon passes, to sleep again in the early morning.

The superiority of a man must, in fact, be established on a foundation more secure than sensibility. The most sensitive organ by which we can detect an electric current is our tongue. An average European can perceive a current as feeble 6.4 microamperes (a microampere is a millionth part of the unit of current). Possibly the tongue of a Celt may be more excitable. But the plant *mimosa* is ten times more sensitive than this, and it is not in the case of special plants that this sensitiveness is felt. Nothing could appear more stolid than the common radish. But under the persuasion of Professor Bose's instruments it responds vigorously to stimuli.

That the establishment of this similarity of responsive actions in the plant and animal will be found of the highest significance is evident from the enthusiastic reception of these discoveries at Oxford, Cambridge, London, and Continental scientific centres. By study of the vegetable organisms the more complex physiological reactions of the human being may be understood. Thus, as Professor Bose says, community throughout the great ocean of life is seen to outweigh apparent dissimilarity. Diversity is swallowed up in unity.

THE PARABLES OF SRI RAMAKRISHNA.

V

THE PARABLE OF NĀRADA'S LESSON.

While seated high in Vishnu's paradise

In presence of the Lord,—

Conceit just peeped into Nārada's heart

• And touched its inmost chord.

"There's none like me in Lord's devotion great,"

The Sage Divine so thought,

The Lord omniscient read his heart at once

And thus a lesson taught :

Suggested He that in a certain place

There lived His Bhakta* great,

* i. e., a devotee.

Nārada sure would deem it pleasure high
If him as friend he met.

To earth went forth and seeking for the spot,
Reached it the heavenly bard;
But saw there none except a farmer poor
For living toiling hard.

The live-long day Nārada found the man
On fields to sweat and plod;
He found no time to even take the path
Which Bhaktas all have trod.

At dawn when rising from his bed he took
The name of God in haste;
Again he uttered it when spared to sleep,—
That was his piety best!

This rustic soul, care-worn with earthly toils,
A Bhakta how could be?
Of Bhakta's ways no trace the Sage could note,
So wondered greatly he!

With doubt perplexed the Sage returned from earth
And set forth in detail
How not one pious feature could he find
In farmer's life to dwell.

Lord Vishnu smiled and asked the Sage to go,
In hand a cup of oil,
All round the city and return to show
One drop unspilt on soil.

Some hours passed before Nārada came,
The brimful cup in hand;
"How often hast thou said my name in mind?"
So did the Lord demand.

"Not once of course throughout those hours long
The vessel carried I,
For full on saving it from running o'er
My mind had I to ply."

"Ah! ponder o'er the task," the Lord replied,
"The farmer has to do,—
The burden greater much in life to bear,—
The mind more busy too.

"With duties harder much to do, see, still
He utters twice my name,

"While with a cup to hold your mind you failed
But once to do the same!

"Admit, therefore, how great a Bhakta he,
The farmer whom you met;
In outward *form* so poor, Love strengthens more
In *spirit* when so great."

—P. S. I.

NATURE AND MAN.

[*An Unpublished Class-lecture by the Swami
Vivekananda.*]

'HE modern idea of nature includes only that part of the universe that is manifested on the physical plane. That which is generally understood to be mind is not considered to be nature.

Philosophers endeavouring to prove the freedom of the will have excluded the mind from nature; for as nature is bound and governed by law, strict unbending law, mind, if considered to be in nature, would be bound by law also. Such a claim would destroy the doctrine of free will; for how can that be free which is bound by law?

The philosophers of India have taken the reverse stand. They hold all physical life manifest and unmanifest to be bound by law. The mind as well as external nature, they claim, is bound by law, and by one and the same law. If mind is not bound by law, if thoughts we think are not the necessary results of preceeding thoughts, if one mental state is not followed by another which it produces, then mind is irrational, and who can claim free will and at the same time deny the operation of reason? And on the other hand, who can admit that the mind is governed by the law of causation and claim that the will is free?

Law itself is the operation of cause and effect. Certain things happen according to other certain things which have gone before. Every precedent has its consequent. Thus it is in nature. If this operation of law obtains in the mind, the mind is bound, and is therefore not free. No, the will is not free. How can it be? But we all know, we all

feel, that we are free. Life would have no meaning, it would not be worth living, if we were not free.

The Eastern philosophers accepted this doctrine, or rather propounded it, that the mind and will are within time, space and causation, the same as so-called matter; and that they are therefore bound by the law of causation. We think in time; our thoughts are bound by time; all that exists, exists in time and space. All is bound by the law of causation.

Now that which we call matter and mind are one and the same substance. The only difference is in the degree of vibration. Mind at a very low rate of vibration is what is known as matter. Matter at a high rate of vibration is what is known as mind. Both are the same substance; and therefore, as matter is bound by time and space and causation, mind which is matter at a high rate of vibration is bound by the same law.

Nature is homogeneous. Differentiation is in manifestation. The Sanskrit word for nature is *Prakriti*, and means literally differentiation. All is one substance but it is manifested variously.

Mind becomes matter, and matter in its turn becomes mind. It is simply a question of vibration.

Take a bar of steel and charge it with a force sufficient to cause it to vibrate and what would happen? If this were done in a dark room, the first thing you would be aware of would be a sound, a humming sound. Increase the force and the bar of steel would become luminous; increase it still more and the steel will disappear altogether. It would become mind.

Take another illustration: If I do not eat for ten days I cannot think. Only a few stray thoughts are in my mind. I am very weak and perhaps do not know my own name. Then I eat some bread, and in a little while I begin to think; my power of mind has returned. The bread has become mind. Similarly, the mind lessens its rate of vibration and manifests itself in the body, becomes matter.

As to which is first matter or mind, let me illustrate: A hen lays an egg; the egg brings out another hen; that hen lays another egg; that egg brings out another hen, and so on in an endless chain. Now which is first the egg or the hen? You cannot think of an egg that was not laid by a

hen, or a hen that was not hatched out of an egg. It makes no difference which is first. Nearly all our ideas run themselves into the hen and egg business.

The greatest truths have been forgotten because of their very simplicity. Great truths are simple because they are of universal application. Truth itself is always simple. Complexity is due to man's ignorance.

Man's free agency is not of the mind, for that is bound. There is no freedom there. Man is not mind, he is soul. The soul is ever free, boundless, and eternal. Herein is man's freedom, in the soul. The soul is always free, but the mind identifying itself with its own ephemeral waves, loses sight of the soul and becomes lost in the maze of time, space and causation,—*Maya*.

This is the cause of our bondage. We are always identifying ourselves with the mind, and the mind's phenomenal changes.

Man's free agency is established in the soul, and the soul realising itself to be free, is always asserting the fact in spite of the mind's bondage: "I am free! I am that I am! I am that I am!" This is our freedom. The soul ever free, boundless, eternal, through æons and æons is manifesting itself more and more through its instrument, the mind.

What relation then does man bear to nature? From the lowest form of life to man, the soul is manifesting itself through nature. The highest manifestation of the soul is involved in the lowest form of manifest life, and is working itself outward through the process called evolution.

The whole process of evolution is the soul's struggle to manifest itself. It is a constant struggle against nature. It is a struggle against nature and not conformity to nature that makes man what he is. We hear a great deal about living in harmony with nature, of being in tune with nature. This is a mistake. This table, this pitcher, the minerals, a tree, are all in harmony with nature. Perfect harmony there, no discord. To be in harmony with nature means stagnation, death. How did man build this house? By being in harmony with nature? No. By fighting against nature. It is the constant struggle against nature that constitutes human progress, not conformity with it.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY VAKTRIHARI.

वैराग्यशतकम् ।

(Continued from page 134).

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं
विपाकः पुण्यानां जनयति भयं मे विमृशतः ।
महद्भिः पुण्यौघैश्चिरपरिगृहीताश्च विषया
महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम् ॥११॥

11. I do not find the virtuous distinction produced (by ceremonial observances) through life after life to be conducive to well-being, for the sum of such virtuous merits when weighed in mind inspires fear in me. Enjoyments earned by great accession of merit multiply so greatly in the case of people attached to them only to bring them misery and peril.

विपाकः पुण्यानां etc.—The idea is to show the futility of good deeds performed in our earthly life with the object of enjoying happiness in the Heavens or the higher Lokas, for the heavenly enjoyments are transitory as being the result produced by our virtuous merits; when the force of these merits is spent out, the enjoyments must cease and the soul will again be drawn back to the cycle of births and deaths, until by Jnana or spiritual illumination, it has obtained Moksha or final release from the wheel of transmigration.

व्यसनमिव दातुं—It indicates that the enjoyment of pleasures in Heavens binds still more fetters on us by increasing our thirst and hence is the cause of an added volume of miseries.

अवश्यं यातारश्चिरतरमुषित्वापि विषया
वियोगे को भेदस्त्यजति न जनो यत्स्वयममूर्ख ।
ब्रजन्तः स्वातन्यादतुलपरितापाय मनसः
स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥१२॥

12. The objects of enjoyment even after staying with us for a long time are sure to leave us sometime; then what difference their privation in this way makes to men,

that they do not of their own accord discard them? If the enjoyments leave us on their own initiative, i. e. if they tear themselves from us, they produce great affliction of the mind; but if men voluntarily renounce them they conduce to the eternal bliss of self-possession.

ब्रह्मज्ञानविवेकनिर्मलभियः कुर्वन्त्यहो दुष्करं
यन्मुञ्चन्त्युपभोगमाञ्जयपि धनान्येकान्ततो निः-
स्पृहाः ।

संप्राप्ताश्च पुरा न संप्रति न च प्राप्तौ दृढप्रत्यया-
न्वाञ्छामात्रपरिग्रहानपि परं त्यक्तुं न शक्ता
वयम् ॥१३॥

13. Ah! it must be indeed a difficult feat which persons, with their minds purified by the discrimination arising from knowledge of Brahman, accomplish, in that, free from desire, they wholly discard that wealth which has been actually bringing them enjoyment; whereas we fail to renounce enjoyments which are reaped by us as mere longings and which we never did realise in the past, nor do we realise now, nor can we count upon as lasting when obtained (in future).

धन्यानां गिरिकन्दरेषु वसतां ज्योतिः परं ध्यायता-
मानन्दाश्रुकणान्पिबन्ति शकुना निःशङ्कमङ्कुराः ।
अस्माकं तु मनोरथोपरचितप्रासादवापितट-
क्रीडाकाननकेलिकौतुकजुषामायुः परं क्षीयते ॥१४॥

14. 'Blessed are those who live in mountain caves meditating on Brahman, the Supreme Light, while birds devoid of fear perch on their laps and drink the tear-drops of bliss (that they shed in meditation); while our life is fast ebbing away in the excitement of revelry to be pursued in palatial mansions or on the banks of refreshing pools or in pleasure-gardens, all created (and brooded over) merely by imagination !

शकुना निःशङ्कमङ्कुराः—The birds have approached them fearlessly because they have reached the state of quietism and harmlessness, realising the oneness of all life.

(To be continued).

ON THE CONNING TOWER.

THE term fiasco has been used in certain quarters to signify the fate to which the project of a Hindu University in India, it seems, has so laboriously scrambled up. We would fain avoid using such a term indeed if it were possible, for the disastrous fate which has overtaken the project is too untoward and unfortunate for our hitherto cherished expectations to promptly accept as a fact. Everybody expected surely a better fate, for on the 9th August, 1912, the official assurance was explicitly declared that the University should elect its own chancellor. The hope that was deferred ever since did not however make the heart sick or suspicious, for there was not anywhere the slightest suggestion that it will be any way outraged in the end.

The whole career, however, which this project has been pursuing has never seemed to us to be very re-assuring, for neither was the idea of a University fit to represent Indian culture well-conceived at the outset, nor the first steps taken towards realising it well-judged. But still the project of a Hindu University was something to inspire fond expectations and we joined the general Hindu public in wishing it godspeed and success. But the boat seems to be going to capsize before any notice is received of perilous waters and dangers brew within sight, and the misfortune seems to be aggravated by the fact that the oarsmen seem determined to bide the worst that may befall rather than beat a retreat to the safety of the harbour, however heavily purchased.

But the gulf that yawns now below this long-cherished project is not the making of the Government. None can blame it for taking care to see that its own political interests may manage to triumph through this mighty cause of its Indian subjects. The initial blame lies on the head of the projectors themselves in that they thoughtlessly escorted the child of their dreams into the domain of political interests to be sponsored by the Government. Official recognition cannot be purchased without a price, and who is so silly as not to foresee which party in India controls such bargains?

And was there none among the projectors to point out at the outset that time is not ripe for a Hindu University to flourish in India so long as for credit in the bazaar of public life it has to go a-begging outside the pale of the Hindu society?

Surely it is the business of the Government to assure itself that no movement in India runs counter to its own political interests. But for the sake of this precious assurance to be amply given by a Hindu University to our political rulers, it cannot be *necessary* for that University to forfeit its fundamental character as an unofficial institution, conducted and controlled by leaders of Hindu culture with a view to impart that culture according to its own light and its ability. So far as the Government policy evidently goes, such complete self-forfeiture of an institution is never implied in the political assurance we owe it to the Government to give. So it is perfectly clear that no occasion for fastening the official harness on the Hindu University would have arisen at all, had not the promoters themselves made it at the outset go down on its knees to beg official recognition for its diplomas.

One reason why this project of a Hindu University was calculated to give some cause for anxiety on political grounds to the powers that be was the want of any clear, definite statement as to what sort of culture and training this University would have to impart to the young men of India. A clear definition of the aims and objects of a Hindu University presupposes a clear conception of what the ancient Hindu culture is and how it stands related to the modern Western culture, and this clearness of conception presupposes again a considerable practical application of that conception in life. The promoters of the Hindu University scheme tried to explain its objects and aims no doubt, but judging from the discussion that appeared in the press on this subject it was evident that their ideas lacked that organic completeness which is to leave no issue or point in their scheme obscure and vague. What is the governing end in the ancient Hindu culture, how is the knowledge of all modern sciences and arts to be made subservient to that supreme end, how is that supreme end to regulate and systematise all intellectual and

social activities of our modern life, how are all the aspirations of this modern life, both individual and collective, to be shaped and controlled by that supreme end?—questions like these were not satisfactorily tackled and solved by the promoters of the Hindu University scheme. Most of them, it must be admitted, represent rather a mechanical combination of the Hindu and Western cultures, and not a real synthesis and assimilation of the latter by the former by means of its superior governing end. This disadvantage operated as a cause to produce in the statement of the aims and objects of the University an element of obscurity and uncertainty that loomed full in the view of all parties interested in the scheme.

: This element of uncertainty could never have escaped the scrutiny of the Government. So when its turn came to propose a constitution for the University, the most practical and discreet course it could adopt was to divest the scheme of its feature of uncertainty and to supply in its place the only condition of certainty at its own disposal to offer, namely, its own control of the training. It was only when no unambiguous and satisfactory reply was found forthcoming to the question as to what sort of Indian citizens *politically* was the proposed University going to make of its numerous students, that the Government thought it best to cut the Gordian knot by enforcing a clear provision for its own control of the training. This question is of very great importance to the Government, much greater perhaps than what the promoters of the University scheme seem to imagine. So if they could satisfy the Government from the very beginning by a clear solution of the question and the doubts arising therefrom, and, over and above, content themselves with seeking the recognition of the Hindu public for the University diplomas instead of wising to invest them with the authority borrowed from those who were to have no authority in the University instruction, it is quite certain that their project would never have split on the rock of unnecessary official intrusion.

But only the other day the founder of the Central Hindu College, Benares, which has been taken over by the Hindu University, has come forward with a definite reply to the question as to what sort

of Indian citizens politically speaking is the proposed University meant to bring up. This reply of course forms part of a plea for the promoters of the University scheme to proceed to carry it out independently of any official recognition. But if this reply be regarded as representing the political views of at least an important section of the projectors of the Hindu University, then the Government may be said to have some sort of justification for not conceding to the movement independent initiation and control, for we cannot expect the Government to be contemplating placidly—if they can avoid it altogether—the sure prospect of having the political situation in the country—characterised by them as ‘unrest’—aggravated indefinitely by the rise of a new generation fired with the ideals of colonial self-government. It ought to be commonsense, with the wise promoters of the Hindu University scheme to recognise from the very outset that British rule constituted as it is in India is bound to regard with disfavour any educational scheme under which patriotism of a type politically aggressive is likely to be fostered among the young men in India.

The ancient spiritual culture of Hinduism which should be the guiding star and the motive inspiration of a Hindu University does not favour the growth of a patriotism which is politically aggressive by nature. The patriotism which it seeks to breathe into the hearts of its votaries is free from the vanity of political glory. It is a patriotism that worships India as the mother of religions with a spiritual mission to fulfil in the world through the organisation of a collective life based on that spiritual mission. So long as the material *necessities* of life are assured to the people by the political administration, as also the measure of protection that they seek at its hands in view of their organisation on the spiritual basis, it is immaterial to this patriotism whether the form of government established in the country be of the type of colonial self-government or of any other type. The Prabuddha Bharata has been trying its best month after month to hold up before our countrymen this higher ideal of patriotism, for it is an ideal to which her history and her life-mission have pledged India for ever. This journal has also discussed in June from its “Conning Tower” the problem of

a national university, with special reference to the sad plight in which the National Council of Education in Bengal finds itself at present.

The best course, on the whole, that still remains for the promoters of the Hindu University scheme to adopt is : first, to explain clearly the aims and objects of the proposed University indicating fully the lines on which the ancient Hindu culture and scheme of life should be reorganised by it in this modern age, with the Spiritual Ideal as the governing end and through the assimilation of all that is best in the Western culture ; secondly, to request the Government to allow themselves to work out their own scheme on their own independent responsibility and initiation, on this understanding being given of course that the University will always dissociate itself absolutely from all types of the Western political nationalism ; and lastly, to rely wholly on the merits of the training that the University is to impart for obtaining recognition at the hands of the cultured public of this country and elsewhere, trying to educate public opinion in this country meanwhile, as to the desirability and feasibility of having the education, imparted by official universities, both grounded upon and supplemented by the peculiar culture which the proposed university seeks to impart. This last function of the Hindu University should be explained as *one* of its aims and objects, so that no misconception may arise that it seeks to enter into competition with the existing universities. It is perfectly practicable so to provide that students reaping the benefits of the Hindu University training may also, if they choose, qualify themselves for the diplomas of the official universities.

The latest news about the Hindu University scheme received by us before going to press is somewhat assuring. A conference is going to be convened of donors for considering and discussing the Government proposals. We hope that the noble enthusiasm with which the donors all over India hailed the project of a Hindu University will be given its fullest scope and dignity. Let the project be launched out into the realm of practice on the fullest responsibility and initiation of the Hindu leaders of culture themselves. The Hindu University is not going to be a museum for a dead culture

and civilisation; it can never admit of being organised by those who are not born and bred up in that culture. It is Hindu culture that must rise to justify, explain and spread itself in the world, and the promoters of the University should never forget that it is better to have tried and failed than never to have tried at all.

NEWS AND MISCELLANIES.

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE report of the work of the Sri Ramkrishna Mission Sevashrama, Brindavan during the period from January to June 1914 shows a total number of 137 indoor patients, of which 124 were admitted new. As a result of medical treatment, 100 was discharged cured, 8 left treatment improved, and 10 still under treatment while 19 died. The number of outdoor patients came up to 16343, of which 3237 were new. The receipts during the period include :—

Subscriptions Rs.	585—8—0
Donations „	669—7—0
Building Fund „	2815—0—0

Total Rs. 4009—15—0

THE Swami Trigunatita has been conducting the work of preaching the Vedanta in San Francisco, Calif. U. S. A. with great success. The Swami has been delivering a series of sermons every Sunday at the Hindu Temple Calif., which will be continued until the end of the year. The sermons for June cover the following subjects :—

June 7th: How to Overcome Sensitiveness. Is it Possible to Remain Unaffected in Trials of Life. Ecstasy.

June 14th: Unity in Diversity. Christianity vs. Churchianity. Auto-Suggestion.

June 21st: Is the Ideal of Universal Religion Practicable? Hints on Practical Spiritual Life. Rishihood or State of Perfection.

June 28th: The Search After the Beyond. Pantheism vs. Immanency of God. *Turiya* or the Fourth State of Realisation.

PROF. J. C. Bose has now returned to London after his successful visit to Vienna, where his work was greeted with enthusiasm. The Director of the Institute of Plant Physiology in Vienna, Prof.

Molish, writes that Prof. Bosc's lectures and demonstration with the delicate apparatus have given the greatest pleasure to the Viennese scientific world, for with his apparatus he has shown it possible to probe deep into plant-life, and bring forth results of which we could not hitherto dream. He adds that electro-physiology being till now little known to botanists, the Viennese scientists therefore welcome with the greater joy Prof. Bosc's success.

ALL India mourns the death of Lady Hardinge, our late Vicereine. This spectacle recalls the death of Her Majesty, the Queen Victoria and naturally raises the question in our minds as to how these noble ladies succeeded in impressing their personalities so strongly on the imagination and affections of the common people in India. The secret, no doubt, lies in the subtle but deep flavour of a real motherhood and a real wifehood that their lives carried to the instinctive insight of the Indian people. The ideal attitude of a wife which our late Vicereine bore during that sad occasion of the Delhi bomb outrage and the ideal motherly attitude with which she sought to be of some service to the diseased children in India, when that opportunity came to her, have touched a very deep chord in the hearts of the Indian people; and this real, heart-felt appreciation for the noble Vicereine imparts greater reality to the sense of condolence which they are expressing to their Viceroy. May the Lord bless him with the spiritual uplifting of grief in his bereavement!

In Egypt the bird that helps to keep down the parasite is the buff-backed heron or paddy bird. This bird is the Egyptian cultivator's best ally, and the reports of the successive Consuls General repeatedly contain appeals to sportsmen to refrain from killing nature's preventive the paddy bird.

THE Hindu and the Mahomedan leaders of the Province of the Punjab, are now trying their best to establish friendly relations between the two communities. The Punjab Hindu Sabha has sent the names of its fifteen sub-committees to one of the sittings of the Moslem League on the 19th July last. The latter also elected the members of its fifteen sub-committees to hold a conference between the two sections during the coming Dushera vacation, as to the best means of promoting peace and

goodwill. This Conference will hold its sittings in the various cities of the Province.—“Jhang-Sial.”

MR. M. C. A. Crump, of Bombay, writes to the *Statesman*:—In the course of my tour through Bihar and Orissa for the purpose of making collections of mammals for the Bombay Natural History Society's mammal survey of India, Burma and Ceylon, I visited the Singar estate in the Gaya district, and was surprised to find that a commencement has already been made with mining for pitch-blende, which is the chief source of radium. Through the courtesy of the lessees, I visited the mine on the Abrakhi Pahar, a small hill situated about half a mile due east of the village of Bhanchhap, being worked just now. It is only 42 feet deep, as without aid of any mechanical contrivances progress is necessarily slow. In spite of these difficulties over 8 cwt. of pitch-blende has been won, and there is every prospect of finding further segregations at a greater depth yielding a richer supply of the precious mineral.

A Naini Tal correspondent reports the finding there in the jungle of a female “monkey” child, probably eight or nine years old. The report says when first brought in, it was in a very frightened state and would eat nothing but grass and raw potatoes but later on took bread and milk. It cried and whimpered but is unable to talk though it can undoubtedly hear. Its fear has now subsided to a great extent and it will take and eat “chapatties” and apples. That it was at one time a human child is proved by the fact that it carries vaccination marks on both arms but its exposure to the elements has caused a thick growth of hair down each side of its face and down its spine. On its head are two or three heavy scars. There are some small circular scars on its knees and a few in other places. There can be little doubt that it has always walked upright as its elbows, knees and hands show no signs of continual contact with earth. Its position when sitting is that of monkey and its actions and mode of looking at one also simulate those of an ape. Its hands are long, thin and bony and its nails thick, long and strong. This is undoubtedly the case of a child abandonment which is by no means uncommon during the periods of scarcity in India.

Prabuddha Bharata

उचिष्ठत जाग्रत



प्राप्य वरान्नोद्यत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA (In Madras 1892—1893.)

What is Spencer's Unknowable*? It is our Maya. Western philosophers are afraid of the Unknowable, but our philosophers have taken a big jump into the Unknown and they have conquered.†

Western philosophers are like vultures soaring high in the sky, but all the while, with their eye fixed on the carrion beneath. They cannot cross the unknown and they therefore turn back and worship the almighty dollar.

There have been two lines of progress in this world, Political and Religious. In the former the Greeks are everything, the modern

political institutions being only the development of the Grecian; in the latter the Hindus are everything.

My religion is one of which Christianity is an offshoot and Buddhism a rebel child.

Chemistry ceases to improve when one element is found from which all others are deducible, Physics ceases to progress when one force is found of which all others are manifestations. So Religion ceases to progress when unity is reached, which is the case with Hinduism.

There is no new religious idea preached anywhere which is not found in the Vedas.

• In everything, there are two kinds of development, analytical and synthetical. In the former the Hindus excel other nations, in the latter they are nil.†

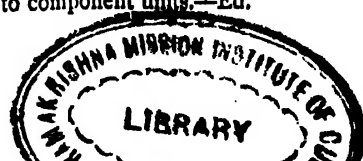
* Spencer's Unknowable is some Power standing beyond that evolution in nature which human intellect is capable of apprehending and studying as the only reality. This power, the ultimate Cause of Evolution, the human intellect by its very constitution is unable to comprehend. Indian philosophers have had recourse to a higher instrument of knowledge than intellect (Sanjama of Patanjali's Yoga philosophy) to know the Unknowable.—Ed.

† ते ध्यानयोगातुगता अपश्यन् देवात्मशक्तिं स्वयुयैर्निगूढाम् ।

यः कारयानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥

—Svetasvatara Upanishad.

† Here by the term "synthesis" is meant a scientific generalisation, and by the term "analysis" an ontological reduction of facts and objects to their immanent principles and not their physical reduction to component units.—Ed.



The Hindus have cultivated the power of analysis and abstraction. No nation has yet produced a grammar like that of Panini.

Ramanuja's important work is the conversion of Jains and Buddhists to Hinduism. He is a great advocate of *Murti-puja*. He introduced Love and Faith as potent means of salvation.

Even in Bhagavata, 24 Avatâras are mentioned corresponding to the 24 Tirthankars of the Jains. The first of both being Rishavadeva.

The practice of Yoga gives the power of abstraction. The superiority of a Siddha over others consists in his being able to separate attributes from objects and think of them independently giving them objective reality.



OCCASIONAL NOTES.

WHEN Vâlmiki in Râmâyana is leading his Râma and Sitâ through the forest hermitages towards the woods and wilds of the Western Ghâts, a beautiful discussion takes place between the divine prince and his consort. Sitâ has her own idea of how the life of exile is to be lived, and insists on her husband to cast off his bow and arrows. She argues that it ill befits forest recluses, such as they have promised to become, to carry arms with them always, and the more so, because the mere possession of arms is sure to predispose human nature to warlike activities. But finding that this argument produces no effect on her husband, Sitâ relates to him a story to substantiate her position.

mission to leave the bow and arrows, he happened to be carrying, in his keeping, till such time as he would be coming back on his way towards his home. Then the story goes on to describe in wonderful detail how the very proximity of the arms almost imperceptibly influenced the mind of the recluse and he found occasion to use them for some trifling purposes at first. Then gradually his whole nature veered round to the vocation of a Kshattriya or warrior, and he lost all the high merit and distinction of a religious anchorite.

By age-long devotion to religious austerities, a forest recluse was earning spiritual merit of a very high order. In fact the merit he acquired became so great that Indra in heaven grew uneasy in mind, for his own claims to his exalted position might be easily contested any day by the recluse. So afflicted with keen anxiety, he assumed the form of a Brahman traveller, way-worn and wan, and sought the hospitality of the lonely hermitage of the forest recluse. There, when, after being amply entertained as a guest, he was taking leave, he managed to obtain his host's per-

Such is the psychology of the armed peace that had been reigning so long in Europe, and now the whole of the continent is prancing high to the reverberating roll of the war-drum. It seems, it has been plunged into the vortex as a mere helpless plaything in the hand of the Râjasik principle. In the world's history, this principle has ever acted like a capricious autocrat, giant-like and irresistible in its power of putting men and nations to absolute slavery. It is always blowing the enormous bubbles of kingdoms and empires and then as easily pricking them out. But this terrible capriciousness, men have no eyes to see, for they are blinded by the charms that lust for power spreads out and hypnotised by the siren song with which it thrills

their souls. But Rājasik greatness, whether it belongs to an individual or to a nation, is as sure to topple down with a crash as a pyramid erected on its apex.

India has the lesson of Kurukshetra inscribed for ever on her heart in gold. Few wars in the history of the world were mightier in point of the fighting efficiency of men or of the number of human lives swept into the fatal vortex. Its significance may be understood from the fact that with the close of this eighteen days' battle, an old India lay dead and cremated and a new India had to be bred and nurtured up from its ashes in the following centuries which ushered in the Kali Yuga. The very climax of Kshattriya or military greatness was reached in India on the eve of the Kurukshetra. The spiritual culture of the age developed through the art of mental concentration and control a science of offensive and defensive warfare which reads like a myth in this modern age of purely mechanical control over nature. The missiles from the ordinary bow used to be tipped, as it were, with such power of the spirit as would press into all kinds of service even the subtlest forces of nature without the slightest mechanical help, so that guns of all sorts which were evidently in use in that age, were considered to be of almost negligible value in time of warfare. In point of number, the armies that met on the Kurukshetra surpass almost all records of history. In fact, the highest consummation of Rājasik development seems to have been displayed on the battlefield of Kurukshetra.

And here also peace was rendered out of question by the inordinate lust for military power and glory. The Pāndavas had even bargained for peace at any price. No European power could have done that. But the blind impetuosity of Rajah (राजः) has no patience for proposals of peace; it makes its victim's

life miserable so long as any rival exists on the field. Drona did for the Kshattriya princes what science has done for Europe. He was the greatest teacher of warfare that ever entered the service of the Kshattriyas. His training had equipped the princes with powers which made them bellicose to the bursting point. The story of their life-long preparation reads like the perpetual developing of some explosive substances for bringing about a tremendous conflagration, which Kurukshetra no doubt represents. And the resulting force of explosion was so great, that within a period of eighteen days practically the whole Kshattriya population of India and the then civilised world lay as mangled corpses on the battlefield of Kurukshetra. It is with deep interest that we gaze into the later history of India to find out which factors of the ancient collective life survived this stupendous blaze.

The Kurukshetra battle therefore presents many points of resemblance with the great continental war that is raging in Europe. Both represent the culminating blaze of Rājasik development. But the denouement in the one case differs from that in the other in one essential point. While the material end of Western life is going to greatly suffer through the present catastrophe, the spiritual end of India triumphed through the Kurukshetra cataclysm in a marvellous way. While the present war would be in all probability a great blow to the civilisation which Europe had been building up, the battle of Kurukshetra gave a new, prolonged lease of life to the spiritual civilisation which India worked out in the Vedic ages. The tendency of a war between the European powers is towards destruction, while the Kurukshetra war was a master stroke of preservation. Had there been no Kurukshetra, all the spirituality which the Vedic ages developed in India would have been choked up to death by the

supremacy and abundance of the Rājasik elements in the civilisation of ancient India.

It is the unique glory of India that she has never surrendered herself to the Rājasik principle in her life and civilisation. The fact implies a wonderful amount of self-possession that had to be assiduously developed throughout all those ages which preceded the Kali Yuga and the Kurukshetra. During those ages, she had to build up the eternal foundation of her spiritual life and civilisation. Vyasa and Sri Krishna came to give the finishing stroke to this constructive work,—the former by his memorable efforts to consolidate and perpetuate the ancient culture, and the latter by embodying that culture in his life and teaching in a manner to make it permeate all strata of the society, as also by wrenching from the hands of the Rājasik principle the destinies of the ancient civilisation. It was by the Kurukshetra that this last historical purpose was served. In fact, if we carefully examine the ancient annals of India, we find the whole period of history that elapsed before the Kurukshetra to be divided into three big epochs called by tradition the Satya, Treta and Dwāpara; and in each of these *yugas*, we find mighty efforts made by the Vedic civilisation to rid itself of the Rājasik or Kshattriya supremacy whenever that threatened to possess it as an incubus. For example, the divine Parashurāma was but an embodiment of this fundamental tendency in the Vedic civilisation, and the cultural counterpart of this tendency is that theory of Bhubbāraharaṇa, (i. e. relieving the earth from the oppressive weight of the military) by which tradition and history sought to explain the appearance of Divine incarnations on earth.

Kurukshetra therefore is but a master stroke of the very genius of the Indian civilisation to extricate itself for ever from the

fatal tentacles of the Rājasik octopus. Never since that memorable battle, had Indian life and culture been tempted away to surrender themselves to Rājasik glory. Kingdoms and empires have risen and fallen on her soil,—political fortunes have brought her in confused succession periods of darkness and sunshine,—but India has her deeper mood of serene unconcern that has kept her always above the vanities of Rājasik power and glory. In that inner atmosphere of life and culture where India has been moving for centuries and centuries, it is only the light of beneficence to all mankind that shines and no storm of political ambition or Rājasik glory has ever swept into it. Compare this serene, self-possessed mood in the Indian consciousness with the feverishness, the thirsting and the hungering that characterise European life. You cannot say, life is dead in India, when the like of its highest products, the saints and seers that crop up even now, the vaunted life of Europe absolutely fails to produce. And what is the trend and drift of that fret and fever that defines life in Europe? Where will it all lead to in the end? Is there any doubt as to the only reply to this question? No. Armed peace is a myth. Balance of powers is more frail and fickle than water on lotus-leaves. Nothing but mutual destruction can quench the fever of competition that drives nations into that pitch of frenzy in which Europe finds itself today. There is no power on earth to hold leashed in peace infuriated nations bent upon one another's discomfiture; so today or tomorrow, the superabundance of Rajah (राजः) in Europe is sure to make a final oblation of all her military glory in the sacrificial pyre from which is to rise in future a nobler and wiser humanity.

"If thou knowest It (Brahman) here (in this life), then there is for you (the foundation of) Truth (to stand upon), but if thou knowest It not, utter ruination overtakes thee."

—Kenopanishad.

NATIONALISM AND PEACE.

WHEN modern nationalism rose in Europe, it was all over with the chances of peace in the world, and Peace Conferences, so plentifully in vogue, send up rather a requiem for the dead than a service for its long life. Just fancy, in view of the Kurukshetra that is raging in Europe today, the shocking irony of the situation when at the last session of the National Peace Congress held at Liverpool, Mr. J. F. Green spoke the following words from the chair to wind up the proceedings:—

Since I came to Liverpool this time it has been my privilege to visit a very fine and impressive building that has lately been erected in this city. It is called a Temple of Humanity, and on the outside, in view of all passers-by, is a very beautiful statue of the Madonna and Child, representing Humanity. Above, graven in stone, are these words: "Love as Principle, Order as Basis, Progress as Aim."

* * Who will deny that those words fitly describe the work we are trying to do? Love, the idea of human brotherhood, is the very foundation of the peace movement. When we discuss arbitration and other legal methods, what are we doing but trying to establish international Order? And our aim, surely, is the Progress of Humanity. Let us then go forward with renewed energy in this great work, inspired by Faith, Hope and Love for Humanity, but ever remembering that "the greatest of these is Love."

The peace movement in Europe is like the mad intercessions of a woe-begone mother for the return of life to the dead child in her arms, or at best, you may call it an instructive wool-gathering,—instructive, for the sentiments do some good to the advocates of peace. The fair form of Peace languished and faded away from earth ever since the modern nations

forged ahead out of the nebulae of mediæval Europe.

Modern nationalism is but an organised form of human greed and selfishness. Its redeeming feature is the sense of organisation or patriotism that informs the whole group and the exaltation it brings to human sentiments and activities. But what it adds in volume to manhood, it debases by misuse. So the whole force which this nationalism brings into operation tends finally to lie on the head of humanity as a curse, and not as a blessing. Power is blessed or accursed according as the end by which it is called into being and growth is good or bad. It was pure self-seeking in the worldly sense that grouped together in Europe men of a common country and common self-interest and formed them into nations. It was self-seeking that impelled them to organise, and what they organised or nationalised in fact were those cravings and pursuits of individual man which individual self-seeking implied. It is a life of those cravings and pursuits to be lived on a larger scale.

But is it merely the self-seeking in the individual man that finds itself nationalised in the nation? Let us see. We have said that the cravings and pursuits of the individual reproduce themselves on a larger scale in the nation; well, how is it that only the cravings and pursuits of a self-seeking type do that, and not those of the higher and nobler purposes in life?

Nationalisation of the interests and purposes of individual life is an organic process, in which there is one supreme governing end which places all other ends in a position of subserviency to it. When once this process is complete and the nation has been formed, the system of ends operates with mechanical precision and regularity, and the working of

all the parts is fully regulated by the one governing end. The nation thus is more of the nature of a machine than the individual. In individual life, the governing end may vary from time to time, but in national life such variation implies an impossible amount of overhauling and renovation such as require almost a miraculous change in the character of the whole people concerned. In fact, the governing end in national life cannot be altered without dismantling the whole fabric; and a governing end owes its supreme position not simply to its recognition by a nation as such but really to its having actually evolved and created the nation. It has to govern the whole process of nationalisation from beginning to end. It has to form out of chaos the very nation it has to govern.

So the governing end in national life controls that life with the precision and uniformity of a machine. That is the fate of every perfect organisation, call it good or bad. This rigorous autocracy of the governing end distinguishes the nation from the individual. If this governing end in the life of a nation is selfish, the unselfish ends therein have to content themselves with a scope of operation necessarily limited by their subserviency to the selfish governing end. Within these allotted spheres they may fume and fire away as they like, but if they choose to step beyond to the prejudice of the governing end, they are sure to be knocked on the head. Such a limited scope for unselfish ends in the life of a nation may perhaps be technically called their nationalised scale, but in reality we do not find there reproduced their sterling character and possibilities as manifested in individual life. It is therefore the self-seeking in the individual that we really find nationalised and exalted as self-seeking in the nation, while the nobler ends of individual life gain precious little by the transfiguration.

It is this selfish nationalism that is rife all over the world today, and to expect peace to be showered upon the world during the reign

of this nationalism is to expect a snowfall in the Sahara. Every world-power created by this nationalism is a stupendous dynamo of destruction. And add to this the jealousy that each is bound to bear towards the other, the prospect of the world's peace shrinks into nonentity. The tension of suppressed jealousy is the salt in the life of a modern nation, and its booming outburst is life at a premium. The very consummation of this life is a stunning victory in war flinging open the door to new possessions.

In the present war, England has worked hard for peace no doubt, and for the protection of the weak too. This may afford us a measure of self-congratulation. But this working for peace in political language means efforts to preserve the balance of power in Europe, and this state of equilibrium does not imply equal power in each of the nations concerned. It is an equipoise of inferiors, superiors and equals all taken together, but it does not necessarily imply any compulsion that each must maintain for ever its *status quo*. This being the case, the inferior powers, having a chance thereof, try hard to equalise, while the superior powers avoid being overtaken by them. The inevitable result, for which there is absolutely no remedy, is a feverish race for power that perpetually urges nations onward, heedless of peace or war so long as a single step forward is the object to be secured by any means. Granted that every nation in Europe is engaged in such a race for power, granted that this race is admitted to be a necessity for all, is it not perfectly natural that one nation will try, whenever possible, to advance its own interest at the expense of the other? For neither is the earth boundless, nor its wealth unlimited that it might go on amicably dividing its prizes to the greedy nations till the end of time. In such a state of things, it sounds almost hypocritical for one power enjoying an advanced position in the race to turn round to say to another "Thus far, and no

further, or else you atrociously break the peace of the world." The race for power has already made a potential peace-breaker of every nation in Europe, and it is a mere chance as to whose sword has to be unsheathed first in an imbroglio.

Modern nationalism and peace therefore are as the poles asunder. It is no better than a hollow trick of political diplomacy to assume that they can be made compatible. It is a sad commentary on Western philosophy that even this philosophy should stray into the dreamland of that assumption. Is not the inscription,—“Love as Principle, Order as Basis, Progress as Aim”—on the Temple of Humanity at Liverpool more fanciful than a dream? Is it not madness to hope to enshrine “Love as Principle” in the heart of Europe so long as the modern type of nationalism sends through its veins the hectic flush of a bloodthirsty competition?

It is only the history of India, her culture and civilisation, that hold up to mankind the beaconlight of a nationalism that involves Love as Principle, Order as Basis and Progress as Aim. Here the governing end in the national life is not that self-seeking of worldliness which is sure to breed jealousy and hatred of others; here it is constituted by that synthetic Spiritual Ideal which the Vedas revealed and which has been working out through the ages a wonderful synthetic spiritual culture, the most valuable and enduring asset of mankind. It is such a governing end that makes Indian nationalism the perennial fountain of world-wide peace and harmony. Now that the cloven feet of European nationalism has put in its horrible appearance, now that its inmost character is being shown forth in all its destructive fury, India should unite all her energies in the noble task of carrying out her own ideal of nationalism. More time than was necessary for the bitter lessons of experience has already been spent by the so-called leaders of Indian thought in sporting and meddling with the Western type of

nationalism. India calls them back today in a more earnest voice to rally round the ideals she had been cherishing for them. The glare and glitter of political nationalism should not hold them captive any longer. Theirs is a heirloom of a nobler patriotism than what actuates men to fly at the throats of one another for the sake of political power. Theirs is a heritage of a loftier civilisation than what holds all that it values at the absolute service of political greed. Will you sell your birth-right for a mess of pottage, namely, a tawdry nationalism on political lines? It is high time to pause and think.

EPISTLES OF SWAMI VIVEKANANDA.

XVII.

11th April, 1895,
54, W. 33rd Street, New York.

Dear Mrs. B—,

* * * I am going away to the country tomorrow to Mr. L— for a few days. A little fresh air will do me good, I hope.

I have given up the project of removing from this house just now, as it will be too expensive, and moreover it is not advisable to change just now. I am working it up slowly.

* * * I send you herewith the letter from H. II, the Maharaja of Khetri. * *

* * * Miss II— has been helping me a good deal. I am very grateful to her. She is very kind and, I hope, sincere. She wants me to be introduced to the “right kind of people.” This is the second edition of the “Hold yourself steady” business, I am afraid. The only “right sort of people” are those whom the Lord sends—that is what I understand in my life’s experience. They alone can and will help me. As for the rest, Lord help them in a mass and save me from them.

Every one of my friends thought it will end in nothing, this my living and preaching

in poor quarters all by myself, and that no *ladies will ever come here*. Miss H— especially thought that “she” or “her right sort of people” are *way up* from such things as to go and listen to a man who lives by himself in a poor lodging. But the “right kind” came for all that, day and night, and she too. Lord! how hard it is for man to believe in Thee and Thy mercies! Shiva! Shiva! Where is the right kind and where is the bad, Mother? It is all *He!* In the tiger and in the lamb, in the saint and sinner all *He!* In Him I have taken my refuge, body, soul, and Atman. Will He leave me now after carrying me in His arms all my life? Not a drop will be in the ocean, not a twig in the deepest forest, not a crumb in the house of the god of wealth, if the Lord is not merciful. Streams will be in the desert and the beggar will have plenty if He wills it. He seeth the sparrows fall. Are these but words, mother, or literal, actual life?

Truce to these “right sort of presentation” and the like. Thou art my right, Thou my wrong, my Shiva. Lord, since a child I have taken refuge in Thee. Thou wilt be with me in the tropics or at the poles, on the tops of mountains or in the depth of oceans. My stay—my guide in life—my refuge—my friend—my teacher—my God—my real self, Thou wilt never leave me, *never*. I know it as sure as anything. Sometimes I become weak, being alone and struggling against odds, my God, and I think of human help. Save Thou me for ever from these weaknesses, and may I never, never seek for help from any being but Thee. If a man puts his trust in another good man he is never betrayed, never forsaken. Wilt Thou forsake me, Father of all good, Thou who knowest that *all* my life I am Thy servant and Thine alone? Wilt Thou give me over to be played upon by others, or dragged down by evil?

He will never leave me, I am sure, mother.

Your son,

Vivekanānda.

XVIII,

54 W. 33rd Street, New York.

25th April, 1895.

Dear Mrs. B—

The day before yesterday I received a kind note from Miss F— including a cheque for a hundred dollars for the Barbar House lectures. She is coming to New York next Saturday.

I will of course tell her not to put my name in her circulars as I have arranged to go to the Thousand Islands, wherever that may be. There is a cottage belonging to Miss D—, one of my students, and a few of us will be there in rest and peace and seclusion. I want to manufacture a few “Yogis” out of the materials of the classes, and a busy fair like Greenacre is the last place for that, while the other is quite out of the way, and none of the curiosity seekers will dare go there.

I am very glad that Miss H— took down the names of the 130 persons who came to the Jnana Yoga class. There were 50 more who came to the Wednesday Yoga class and about 50 more to the Monday class. Mr. L— had all the names and they will come anyhow, names or no names.....If they do not, others will, and so it will go on,—the Lord be praised.

Taking down names and giving notices is a big task, no doubt, and I am very thankful to both of them for doing that for me. But I am thoroughly persuaded that it is laziness on my part, and therefore immoral, to depend on others, and always evil comes out of laziness. So henceforth I will do it all myself....

However, I will be only too glad to take in any one of Miss H—’s “right sort of persons,” but unfortunately for me not *one* such has as yet turned up. It is the duty of the teacher always to turn the “right sort” out of the most “unrighteous sort” of persons. After all, though I am very, very grateful to the young lady, Miss H—, for the great hope and encouragement she gave me of introducing me to the “right sort of New Yorkers” and for the practical help she has given me,

I think I had better do my little work with my own hands. * *

I am only glad that you have such a great opinion about Miss H—. I for one am glad to know that you will help her, for she requires it. But, mother, through the mercy of Ramakrishna, my instinct "sizes up" almost infallibly a human face as soon as I see it, and the result is this: you may do anything you please with my affairs, *I will not even murmur*;—I will be only too glad to take Miss F—'s advice, inspite of ghosts and spooks. Behind the spooks I *see* a heart of immense love, only covered with a thin film of *laudable* ambition,—even that is bound to vanish in a few years. Even I will allow L—to "monkey" with my affairs from time to time, but here I put a full stop. Help from any other persons besides these *frightens* me. That is all I can say. Not only for the help you have given me but from my instinct (or as I call it, inspiration of my Master) I regard you as my mother, and will always abide by any advice you may have for me—but only *personally*. When you select a medium I will beg leave to exercise my choice. That is all.

Herewith I send the English gentleman's letter. I have made a few notes on the margin to explain *Hindustanee words*.

Ever your son,
Vivekananda.

IN THE HOLY LAND.

(Continued from page 151.)

THE TOMBS OF THE KINGS.

We started out from the Damascus Gate, riding along the Damascus road in a northerly direction. We found these old places of sepulture well worthy of a visit, as they are admirable examples of the labour and expenditure which were lavished on rock-tombs in olden times, as a little particularizing will now show.

The excavations are in two separate portions connected by an arched portal in the solid rock which divides them. We enter first the portion which consists of twenty-four broad rock steps with rock-cut water channels on either side leading into cisterns at the further end. Passing through the dividing doorway, we gain admittance into a spacious court ninety feet by eighty feet in extent, and at the west end we reach the portico entrance to the actual tombs. These are situated in three square chambers which are reached through a vestibule, this in its turn being entered through a low passage, which was formerly closed by a rolling-stone, still to be seen in its groove. Altogether there are receptacles for over seventy bodies. They are certainly not the sepulchres of the Kings of Judah, who were buried on Mount Zion, but it is surmised that they were the family catacombs of Helena, Queen of Adiabene, who becoming a Jewish proselyte, settled in Jerusalem after the death of her husband in the year A. D. 48.

THE TOMBS OF THE JUDGES.

are similar in character to those just described and need no extended notice here. As in the case of the other tombs, the title of these is purely imaginary.

On our homeward way we passed through colonies of Jews, French Dominicans and American Adventists. In their neighbourhood stands

ST. GEORGE'S COLLEGIATE CHURCH OF ENGLAND.

with its seat for the Bishop in Jerusalem. The church is a fine building, English in style, with a good organ and choir of Eastern voices. The Bishop of Jerusalem is the Greek Patriarch, and the Church of the Holy Sepulchre is the Cathedral, so that although St. George's has cathedral status, the style is not claimed. In order to show that the extent of the "Jerusalem and the East Mission" is composed of varied parts, we may mention

that the British episcopal oversight includes not only Palestine, but Syria, portions of Asia Minor and Egypt. Thus will be seen the scope of its influence and far-reaching activities. Its medical and nursing possibilities are of the finest and will find an open door to every heart. Friendliness to the Eastern churches, has been the characteristic of the Jerusalem bishopric from its foundation about seventy years ago, and Canon Brown has been in the foremost ranks of those men who have championed the cause of the Jews. Jerusalem is the Holy City of half the world under the influence of three great creeds, Judaism, Christianity and Mohammedanism. We must remember that the primitive Christians of Palestine were themselves of Oriental stock, and this affinity in racial origin, perhaps makes the peaceful amalgamation of Jew, Christian and Turk possible.

HILLS AND VALLEYS ROUND JERUSALEM.

In the afternoon we fared forth again, this time going out beyond the city walls bearing southwards along the Bethlehem road until we came to the bridge over the pool known as *Birket-es-Sultan*, which according to some authorities is identified with the lower pool of Gihon. We rapidly descended down the valley of Hinnom, bounded on the south by the "Hill of Evil Counsel." This valley was the scene of the idolatrous worship of the Ammonite god Molech, and later the Jews cast into it the refuse of the city and a perpetual fire was kept burning; hence the place was known as Gehenna. Entering the valley of Jehoshaphat we proceeded northward, following the course of the Kedron which flows only in the rainy season. After a little while we came to an old pool still shown as the lower pool of Siloam; the Pool of Siloam proper, lies immediately above this. We passed close to the rock-tombs of Zacharias, St. James and Jehoshaphat, tarrying for a moment to examine the monument supposed to be Absalom's tomb. We subsequently

joined the carriage-road from Bethany and presently arrived at the

GARDEN OF GETHSEMANE.

It now belongs to the Franciscan monks, who have enclosed the ancient olive-trees in a garden which is tended and kept in beautiful order. Within, sat a guardian monk, basking in the sun. He rose as we approached and came slowly towards us, and with a salutation, opened the gate to admit us to the garden. We wandered along the little paths dividing the flower-beds, which were alive with blossoms, until we came to some venerable olive-trees standing like sentinels in the centre of the enclosure, which the monk indicated as being the last remnant of the famous Garden of Olives, at the time of Christ.

I have ever had a love for trees and flowers, feeling a sense of personality, a subtle sense of communion with them, for they surely have a measure of conscious life, and these old olives with their hundreds of years of growth, seemed to retain some such slumbering personalities, dreaming of a dim, hidden life in the past. The monk led the way to a seat and invited me to rest, while he moved away amongst the flowers. Soft airs laden with fragrance were blowing over the garden and the atmosphere breathed out a gentle aroma of peace and imaginings. If colour be, as is stated, but the effect of light on the delicate fibres of plants, one may conceive it a musical vibration that each flower-form puts forth to sun and air, a simple melody in florid style, each containing some variation but all preserving, embodying or suggesting the same theme. I gazed abstractedly before me, and then slowly the surroundings melted into the presentment of a Divine Figure—a thin form, worn with fasting, poorly clad, with feet bare. The countenance, mingled with humility and dignity, full of love and holy purpose, sublime with the calm assurance of one who is the Truth.

At a light touch on my sleeve, I became self-

conscious, confused by the sudden turn from dream to actuality, and saw the monk standing at my side and offering me some flowers which he had just gathered from this garden of dreams. I regarded with interest his fine intelligent face, whose lined physiognomy revealed to me that he had had to pass through his Gethsemane and Calvary before learning the supreme lesson that the way to perfect self-realisation is by renunciation and self-sacrifice, for the monastery is a battle-ground of spiritual forces.

Not far from the Garden is shown the Grotto of the Agony, and a few paces further is the time-honoured chapel, the traditional burial-place of the Virgin. The entrance is a handsome stone doorway, and a broad marble stair-way leads to the underground chapels and shrines.

THE MOUNT OF OLIVES

is linked with Bible history in many ways and is fruitful in sacred memories connected with our Lord. Its primitive simplicity has been spoilt by the huge erections which the Russians have built upon its sides and summit. We take the easiest path that leads to the brow of the hill, past the Russian church of St. Mary Magdalene and the Tombs of the Prophets. There is no ground for connecting these tombs with the Jewish prophets, though they are certainly held in great veneration by the Hebrews of Jerusalem. And coming to the memorial churches, one feels transplanted back into the New Testament era. Here, is the Latin church of the Creed, so named because the Apostles are said to have drawn up the Creed on this site: behind this, again, is the Church of Pater Noster, where Christ is supposed to have taught His disciples the Lord's Prayer. The Church of the Ascension stands over the spot ascribed by tradition to the Ascension, and the impression made by the foot of Christ when He left this earth is pointed out to pilgrims. A continuity of interest runs through these various places,

and even if not the true sites of these events Mount Olivet will still continue to be enshrouded with legend and tradition.

The summit (2,720 feet above the level of the sea), is the highest point of the hills standing about Jerusalem. The landscape unfolded to view from the Russian Tower eastward, over the Wilderness of Judæa to the Dead Sea, with the mountains of Moab beyond, is one which should on no account be missed. Its wild beauty and the striking contrasts are unforgettable. Keeping on along the ridge of Olivet we arrive at the heights of Mount Scopus, where the army of Titus once lay encamped. The panorama of Jerusalem from this point can hardly be surpassed. Built upon hills herself, she is girt round by the valleys of Hinnom and Jehoshaphat, while she is divided into two parts by the shallow Tyropean valley.

It is well to arrange a visit here in the afternoon, when Jerusalem and her surroundings may be seen fused in the lovely glow of the setting sun, hill and dale gathered into one transcendent mystery of light and colour. Moment by moment the colours change and through the blending and fading of lights there stands out in bold relief the grey-walled City, dominated by the focal point of the Mosque of Omar, the mellow tints of its dome shining resplendent in the sunlight, forming a picture in which there is more than mere sun-glamour. This imposing scene induced in me obscure stirrings of heart, keen emotions and strange yearnings which seemed to have escaped from some higher sphere. Could we but fathom the depths of the silence that falls upon us outwardly and inwardly, we should find that as the pathway of gold would lead us to the sun, so our dim consciousness would bring us to the sure Reality. Perhaps the hour lends it sanctity, for the bell at the Russian church chiming for Vespers steals on our senses as if calling us to make our orisons. Instinctively we turn and walk towards the church and softly enter. Here and there

are worshippers : some standing, some sitting, some kneeling : all praying. Gleams of light poured richly across the dusky dimness, drifting in long rays through the stained-glass windows, and the air is redolent with incense. The sweet and solemn strains of the organ and the singing of the choir carried my thoughts into a realm where all is rest and harmony. On coming out from the church, we found that the dwindling light had changed the scene into a tender nocturne of grey and silver.

It was not necessary to return to Jerusalem by the outward route, so we descended the newly-constructed carriage road into the Holy City over the ruined foundation of the old Roman road which led from Jerusalem to Damascus.

(To be continued).

C. E. S.

THE PARABLES OF SRI RAMAKRISHNA.

VI

THE PARABLE OF THE THIEF.

A thief of bold consummate skill and pluck
At midnight made his way
Within the bed-room of the palace straight,
The king and queen where lay.

The royal pair were busy talking free
About their daughter fair,
A match for whom they failed to make and bore
A world of anxious care.

The king in much despair his firm resolve
To queen at last thus said :
"Of monks who by the river stop at dawn
To one I give the maid."

The royal maid ! The thief—he thanked his stars,
The palace left in haste,
—A Sadhu's guise so plain indeed to take—
And looked a Sadhu chaste !

At morn the king in high but humble state
Approached the river-side ;
One by one the monks declined to take
The princess as a bride.

Now came the turn of him disguised as monk :
The royal retinue
Bowed deep before His Holiness's feet
In humble gestures due !

This honour great the thief received sedate
But deeply felt at heart,
"A Sadhu's life what greater glory brings
If real on my part !"

The more the king besought his kind assent
The more impressed was he :
"How great must be the real thing, if this
Its counterfeit but be !"

A real Sadhu's life to see and live
A longing seized his soul ;
As if in him the thief lay dead at once
With all its wicked role !

Refusing full the offer made he rose
And sought a hermit's care,
Whose teaching and his own devotion great
A Sadhu made him there.

How good we find it is to imitate
The pious and the pure,
A moment spent with them its good effect
In man produces sure.

—P. S. I.

To realise God the mind must be trained by the sixfold means which are :—Restraint of the mind from the senses. Calmness of mind. Suffering, bearing everything, heat and cold, pleasure and pain, without complaint. Discrimination of the real and the unreal. Renunciation of all desires ; one must give up all desire for enjoyment in this world and the next. Persistence : this time I *will* know the Truth.

The man who kills his body commits a great sin. The man who does not wish to come to God commits a greater sin.

—Swami Vivekananda.

CONCENTRATION AND BREATHING.

[An Unpublished Class lecture of the Swatmi
Vivekananda.]

THE main difference between men and the animals is the difference in their power of concentration. All success in any line of work is the result of concentration. Everybody knows something about concentration. We see its results every day. High achievements in Art, Music etc., are the results of concentration. An animal has very little power of concentration. Those who have trained animals find much difficulty in the fact that the animal is constantly forgetting what is told him. He cannot concentrate his mind upon anything long at a time. Herein is the difference between man and the animals,—man has the greater power of concentration. The difference in their power of concentration also constitutes the difference between man and man. Compare the lowest with the highest man. The difference is in the degree of concentration. This is the only difference.

Everybody's mind becomes concentrated at times. We all concentrate upon those things we love, and we love those things upon which we concentrate our minds. What mother is there that does not love the face of her homeliest child? That face is to her the most beautiful in the world. She loves it because she concentrates her mind on it; and if every one could concentrate his mind on that same face, every one would love it. It would be to them all the most beautiful face. We all concentrate our minds upon those things we love. When we hear beautiful music, our minds become fastened upon it and we cannot take them away. Those who concentrate their minds upon what you call classical music, do not like common music, and vice versa. Music in which the notes follow each other in rapid succession holds the mind readily. A child loves lively music because the rapidity of the notes gives the mind no chance to wander. A man who likes common music dislikes classical music, because it is more complicated and takes a greater degree of concentration to follow it.

The great trouble with such concentrations is that we do not control the mind, it controls us. Something outside of ourselves, as it were, draws the mind into it and holds it as long as it chooses. We hear melodious tones or see a beautiful painting and the mind is held fast; we cannot take it away.

If I speak to you well upon a subject you like, your mind becomes concentrated upon what I am saying. I draw your mind away from yourself and hold it upon the subject in spite of yourself. Thus our attention is held, our minds are concentrated upon various things in spite of ourselves. We cannot help it.

Now the question is: can this concentration be developed, and can we become master of it? The Yogis say, yes. The Yogis say that we can get perfect control of the mind. On the ethical side there is danger in the development of the power of concentration,—the danger of concentrating the mind upon an object and then being unable to detach it at will. This state causes great suffering. Almost all our suffering is caused by our not having the power of detachment. So along with the development of concentration we must develop the power of detachment. We must learn not only to attach the mind to one thing exclusively, but also to detach it at a moment's notice and place it upon something else. These two should be developed together to make it safe.

This is the systematic development of the mind. To me the very essence of education is concentration of mind, not the collecting of facts. If I had to do my education over again, and had any voice in the matter, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will. Side by side, in the child, should be developed the power of concentration and detachment.

My development has been one-sided all along. I had developed concentration without the power of detaching my mind at will; and the most intense suffering of my life has been due to this. Now I have the power of detachment, but I had to learn it in later life.

We should put our minds on things; they should not draw our minds to them. We are usually

forced to concentrate. Our minds are forced to become fixed upon different things by an attraction in them which we cannot resist.

To control the mind, to place it just where we want it, requires special training. It cannot be done in any other way.

In the study of religion the control of the mind is absolutely necessary. We have to turn the mind back upon itself in this study.

In training the mind the first step is to begin with the breathing. Regular breathing puts the body in a harmonious condition; and it is then easier to reach the mind.

The mind acts on the body, and the body in its turn acts upon the mind. They act and react upon each other. Every mental state creates a corresponding state in the body, and every action in the body has its corresponding effect on the mind. It makes no difference whether you think the body and mind are two different entities, or whether you think they are both but one body,—the physical body being the gross part and the mind the fine part. They act and react upon each other.

The mind is constantly becoming the body. In the training of the mind, it is easier to reach it through the body. The body is easier to grapple with than the mind.

The finer the instrument, the greater the power. The mind is much finer and more powerful than the body. For this reason it is easier to begin with the body.

The science of breathing is the working through the body to reach the mind. In this way we get control of the body, and then we begin to feel the finer working of the body, the finer and more interior, and so on till we reach the mind. As we feel the finer working of the body, they come under our control. After a while you will be able to feel the operation of the mind on the body. You will also feel the working of one half of the mind upon the other half, and also feel the mind recruiting the nerve centres; for the mind controls and governs the nervous system.

You will feel the mind operating along the different nerve currents.

Thus the mind is brought under control,—by regular systematic breathing, by governing the gross body first and then the fine body.

The first breathing exercise is perfectly safe and very healthful. It will give you good health, and better your condition generally at least. The other practices should be taken up slowly and carefully.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 134).

वैराग्यसतकम् ।

भिक्षायनं तदपि नीरसमेकवारं

इय्या च भूः परिजनो निजदेहमात्रम् ।

वस्त्रं विरीर्यसतस्ययडमयी च कन्या

हा हा तथापि विषया न परित्यजन्ति ॥१५॥

15. For food, (I have) what begging brings and that too tasteless and once a day; for bed, the earth and for attendant, the body itself; for dress, (I have) a worn-out blanket made up of hundred patches! And still alas! the desires do not leave me!

[विषयाः—Objects of desire haunting the mind.]

स्तनौ मांसमग्न्यौ कनककलशविन्दुषमितौ

मुक्तं श्लेष्मागारं तदपि च शयाङ्गेन तुलितम् ।

कवचमूत्रहृत्किञ्च करिवरशिखरः स्वर्धि जघनं

मुहुर्निन्द्यं रूपं कविजनविशेषैर्गुह कृतम् ॥१६॥

16. मांसमग्न्यौ—lumps of flesh (dual number). कनककलशविन्दुषमितौ—(become) golden jugs in (poet's) comparison. श्लेष्मागारं—seat of phlegm, saliva etc. शयाङ्गेन तुलितम्—is compared to the moon. करिवरशिखरः—claiming likeness with the elephant's forehead. मुहुर्निन्द्यं रूपं etc.—form deserving constant contempt has been magnified (in praise) by certain poets.

एको रागिषु राजते प्रियतमो देहाधिपति इतो

नीरागेषु जनो विमुक्तश्च लनासङ्को न यस्मात्परः ।

दुर्बारेस्मरबायापक्षगविषम्याविद्वमुग्धो जगः

शेषः कामविडम्बिताश्च विषयान्भोक्तुं न भोक्तुं

क्षमः ॥१७॥

17. Among sensual persons, Shiva is unique, sharing half his body with His beloved; and again, among the dispassionate, there is none superior to him, unattached to the company of women; while the rest of mankind smitten and stupefied by the irresistible, serpent-like poisoned arrows of Cupid, and brought under the infatuation of Love, can neither enjoy their desires nor renounce them at will.

विष्वक्मदिवर्धहारी—This refers to the symbolic representation of Shiva and Gouri in a single divided form.

"On one side grows the hair in long and black curls
And on the other, corded like rope

* * * * *

One side is white with ashes, like the snow-
mountains

The other golden as the light of the dawn.

For He, the Lord, took a form,

And that was a divided form,

Half-woman and half-man."

मोक्षं न मोक्षं सन्—Ordinary persons when they give themselves up to enjoyments, lose all control and become slaves to them; so even when satiety comes, they cannot detach themselves from them, as the force of blind attachment has enslaved them. But Shiva, who has subdued his mind, is unaffected by them, as in His state of mental poise of Yoga, pleasure and pain are the same to Him.

अज्ञानन्दाहात्म्यं पततु शब्दभस्तीमिदं हने

स मीनोऽप्यज्ञानाद्ब्रह्मियुतमभातु पिपितम् ।

विज्ञानन्तोऽप्येते चयमिह विपजाब्जजटिला-

न मुञ्चामः कामानहह गहनो मोक्षमहिमा ॥१८॥

18. Without knowing its burning power the insect jumps into the glowing fire; the fish through ignorance eats the bait attached to the hook; whereas we, having full discernment do not renounce the sensual desires complicated as they are with a manifold dangers; alas! how inscrutable is the power of delusion.

(To be continued)

FROM THE PSALMS OF TAYUMANA SWAMI.—VIII.

O SEA OF BLISS !

I.

Ravished by Thee of Thine own will with taste
Like Nectar honey sugarcandy and fruits,
Thy Lovers still unceasing pine and long;
And lo! with thought relaxed and stamm'ring words,
Their languid frames unnerved in ecstasy,
They do perceive Thee as Thou art in truth
In Superconscious Life of Bliss Supreme.

Just as a virgin flouts the joys of sex
But welcomes them when she becomes mature,
Blest with her husband's love, and put in mind
Of what she said erewhile, she only laughs,
So when this fool, a willing servant Thine,
Receives Thy Grace, then doth the rapture rise.
O Thou the Pure Impers'nal Being Supreme!
O Thou Transcendent Light! O Sea of Bliss!

II.

Pursuing me unknown to ways of love,
And while yet immature Thou didst fill me
Full with the Flood of Love and maddened me,
Bewild'ring sense and all, so that I cried,
'I pine away, I'm gone.' Hast Thou ev'r yet
Descending as the Rising Flood of Bliss
Mingled with me delighting heart and soul?
The duly blossomed flower its fragrance sheds
Besieged by bees, and nev'r the bud unblown.
Upon me too thus sinking, all alone,
Without thy Grace, O! say how shall the Bliss
Of those immortal lovers thine descend?
O thou the Pure Impers'nal Being Supreme!
O thou Transcendent Light! O Sea of Bliss!

III.

Even the stone doth sometime melt, O Sire,
But not my heart of flint; why Brahmā should
Thus make the heart too hard for Grace Divine!
But who can yet impeach the well-known law
That might achieveth all? Lo! 'tis for Thee
To send the rain of joy and save me too,
Descending from the Firmament of Bliss!
May then a mother spurn a naughty child?
Where else is then refuge? If this be lie,
Let me be cast away from Grace Divine.
No good, alas! in this high-sounding talk!
Deign me to live in silence and in peace:

O Thou the Pure Impers'nal Being Supreme !
O Thou Transcendent Light ! O Sea of Bliss !

IV.

With melting bones and hairs that stand on end,
With withering frame, an ever-pining mind
Like wax upon the fire and eyes that pour
Torrents of tears, Thy lovers faint with love,
And unto them Thou dost descend at once,
As shower of bliss, like the immortal balm.
Why holdest Thou me devoid of heartfelt love ?
Ver'ly this is a house of filth made up
Of rotting flesh, hair, skin and nerve and bones :
Will yet my mind accept this flesh as true
And tread the dreary wand'ring way of woe ?
I wish not, nor ev'n dream of worldly ways :
O Thou the Pure Impers'nal Being Supreme !
O Thou Transcendent Light ! O Sea of Bliss !

V.

Hot baths I can't endure and when one pulls
With violence a thorn out of my foot,
Anon I close my eyes and pray for Grace.
Should one kill aught of life, Thy Grace doth know
I cry 'O Lord' and stand with woe-worn face.
A coward in truth am I : forsake me not
O Thou my Lord. For ev'r the law holds good
Who takes this load of flesh must cast it off
And none knows when : and yet I trust Thy Grace
That made in human mould time-honoured saints
Of Suka's type that all the worlds adore.
O Thou the Pure Impers'nal Being Supreme !
O thou Transcendent Light ! O Sea of Bliss !

VI.

The plane of selflessness where all bonds cease,
And then the plane where Prana's force is stilled,
Achieved by Yoga's path : if these be reached
The mind becomes extinct. Thus has he taught
My silent sage of handsome plaited locks
Opening his graceful lips with gracious heart
As if to make me ripe, himself full-ripe.
Nought have I gotest nor have I not got,
And pining still and raving over much
And like a woman pouring streams of tears
I roam about like unto crying sp'rits
While all the world around me laughs indeed.
Thus hast Thou left me too, what need I say ?
Thou the Pure Impers'nal Being Supreme !
O Thou Transcendent Light ! O Sea of Bliss !

—A. K.

(To be continued).

ON THE CONNING TOWER.

THE biggest event of the month is the war in Europe. Its echoes fill the world and its horrors overshadow it, while its glories are of questionable import, for whatsoever they may lead to, they are surely not going to lead to lasting peace or growing righteousness. The death of His Holiness Pope Pius X. is an index to the terrible shock which piety in Europe may receive from the war, and the melee of Armageddon* in Biblical prophecy has fitly been recalled by the calamitous scenes looming in our prospect. When nations are spurred on by ambition to make war upon one another, a patched-up peace is but a frail armistice, and the world can have no peace until it be given to it to build up a new life on the ruins of the old.

But India is interlinked by providence with the fortunes of the British arms and rightly has the country been palpitating all over with an earnest solicitude to be of service to her rulers. War without the passions of war is a phenomenon which it has been possible to witness only in ancient India. The belligerent camps at Kurukshetra used to receive every night after the day's tremendous fighting mutual guests from the enemies. The Gita eliminated from the mind of Arjuna not only all misgivings about the war but also its passions. The sympathies of the toughest warrior among the Kauravas—a warrior who mowed down thousands every day on the battlefield—were on the side of the Pāndavas. War to be pursued as a duty imposed, with a mind free from passions, is an ideal not unfamiliar to the sons of India. So if India is called upon to contribute her mite to the united strength of the British dominions, she knows how to do her duty in a dispassionate mind, unaffected by the factions spirit of political hatred that inspires the European belligerents. India can never

* Lord Rosbery in 1909 said : 'There never was in the history of the world so threatening and so overpowering a preparation for war . . . Without any tangible reasons, we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon.'

In the Literary Digest of April 23, 1910, Admiral Fournier is quoted as saying 'All the European powers will eventually become involved in what will practically prove to be the Armageddon of the Apocalypse.'

have any intrinsic cause to be embroiled in a war for political glory, but if that occasion arises out of extrinsic circumstances which Providence has created, she will exert her utmost where her duty lies for the sake of that duty only and not for participating in spiteful glory.

What is the ancient ideal of a Kshattriya (warrior) in India? A correct reply to this question presupposes a careful examination of the origin of the Kshattriya class. The earliest Vedic society was composed only of Brāhmanas, that is, persons whose sole occupation in life was the practice of the Vedic religion. But in time it was found out by this spiritual society that it was necessary to organise temporal power within itself to protect its religious pursuits from the depredations of non-Vedic races. Mighty warriors, therefore, began to be brought under the spiritual ministrations of the Rishis who extended to them the right of Vedic culture and sacrifices and admitted them into the society. So out of this recognition of a warrior class as a part of the primitive society formed by the Rishis rose the Kshattriyas of ancient India, and this recognition had for its fundamental condition the temporal protection which the Kshattriyas as such had to exercise over the Vedic religious pursuits of the society. This protection was the essential function of the Aryan Kshattriya, and determined, as the underlying principle, the form and trend of his life, its pursuits and glories. Ancient tradition shows that Aryan kings considered it to be their highest duty and glory to be of service to the Rishis in putting down the enemies of their religious pursuits. This union of the Rishi with the Kshattriya clearly explains how the Vedic culture could spread itself almost all over India once at least in every Yuga or epoch of ancient history—Satya, Tretā and Dwāpara. The forest hermitages of the Rishis were the vanguards and pioneers of that culture and wherever refractory non-Aryan warriors molested these hermitages, the Aryan Kshattriya kings were brought into service by the Rishis to subdue them, the next step being their gradual Aryanisation.

Sri Rāmachandra embodied the ideal of the ancient Kshattriya, and the pivot of his whole life-drama was the necessity that arose in his age of

protecting the religion of the Rishis from the rapine of non-Aryan races who overran southern India. His father Dasaratha had fought his fiercest battles in the south for the same noble purpose, and his own glorious battles paved the way for the absorption by Aryan culture in the Tretā Yuga of the only Dravidian element that remained unyielding after the Aryanisation of the Dravidian races called Bānaras through the influence of hermitages in the Rishyamuk and even in forests to its south (e. g. the hermitage where the non-Aryan woman Shavari received her spiritual training). In fact, if we carefully study the ancient traditions, we shall find that the rise of the Kshattriya ideal had its fundamental justification in the necessity of protecting the Vedic religion, and whenever this justification was forfeited by the Rājasik defection of the Kshattriya classes, the deep-seated forces of the ancient Aryan society were directed towards their destruction. The training of these Kshattriyas again in ancient times was pre-eminently a sort of spiritual training such as could originate only with the Rishis. The Dhanurveda, the science of weapons and their use, says that there are four classes of weapons and for each weapon in each class there is a presiding Devatā or deity as also a *mantram* to invoke his agency. The practice of this *mantram* to make it operative consists of high Yoga practices such as imply a high degree of spiritual development. So a Kshattriya is not simply a brave warrior according to our modern ideas about him; he is a man of eminent spirituality with his whole life regulated by the supreme duty of protecting the Vedic religion.

The true Indian Kshattriya is therefore neither the creation nor the servant of politics; all his activities have for their governing end the protection of the Vedic religion, and they assume a political character in our eyes only when politics is the means employed by their governing end to realise itself in particular circumstances. This important fact has to be remembered in defining the ideal of an Indian Kshattriya. In other countries a warrior is not a Kshattriya in this proper sense of the term; neither is the Jap Samurai a Kshattriya. A Kshattriya has, of course, the making of the bravest warriors of the world in him,—the stuff too of the most valiant and chivalrous, ready to rush to

death in glory. But a Kshattriya's glory is a gift of the Vedic religion, not of politics, in return for the protection it seeks from his bravery. It is not a glory that *essentially* lies in founding or annexing kingdoms and empires, or in asserting or maintaining political independence. The real life-mission of an ideal Kshattriya may very well be realised apart from such achievements, for the patriotism of a Kshattriya recognises for all time not a political India, but that spiritual India which has to live to realise, preserve and spread the Spiritual Ideal as revealed for the sake of all mankind by the Vedic culture of untold centuries.

This ancient Kshattriya ideal could not be realised permanently in the history of India. During the ages that rolled by before the destruction of the ancient Kshattriya in the Kurukshetra, time and again they rose to the acme of power and fighting efficiency, but time and again they had to pay the penalty of their defection from the true ideal that the Vedic religion set before them, and their race had to be renewed after repeated extinction. Their history which closed with their final destruction in Kurukshetra proves that great accumulation of material power and wealth even in the kingly protectors of the Vedic religion is liable to prove fatal to the purity of the Kshattriya ideal and should therefore be avoided even at the cost of the protection which the Vedic religion seeks at the hands of powerful Kshattriya monarchs; for the ideal of Kshattriya kings when degenerated would pervert the whole culture and civilisation carrying them on to the ruin which awaits every type of Râjasik greatness. Later history proves on the other hand that the Vedic religion and culture, though deprived of the systematic protection they received from the extinct race of Kshattriya kings and though obliged to cripple their energies by narrow social enactments and forced scriptural interpretations to meet the exigencies of their unprotected condition, still continued to live through the unpretentious lives of the common people, putting forth marvellous latent energies when circumstances demanded new Divine Revelations or temporary outbursts of Kshattriya power. It is round this Vedic religion and culture re-stated and re-established by the latest Revelation as embodied in Sri Ramakrishna Paramahansa, that we have got

to rally again the new Kshattriya aspirations of the Indian people called forth by a spiritual type of patriotism that seeks its realisation not through the consolidation of political power to be exercised by political bodies or states, but through the organisation of a collective life having for its end the protection and fulfilment of the spiritual life-mission of India.

BY THE WAY.

Some years ago the late August Bebel estimated that any future Franco-German War would cost £150,000,000 a month; while if Great Britain, Austria, Italy, and Russia joined in, the cost would mount up to £450,000,000 a month. Neither Germany nor France, it is thought, could stand the economic strain of such a war for more than three months. Both, however, would break down at the same moment, and—so far as cash and credit decide these things—the State which can pay its bills even a month longer than its rival will win.

* * *

There is a grim humour in the announcement that the World's Peace Congress, which should have met in Vienna on September 15th, has been cancelled. All the great powers, which are now cutting one another's throats, were ardent members of this Congress, the object of which was to put an end to war. But man proposes, somebody else disposes. The position is specially humorous when it is considered that Vienna of all others, was the place selected for the meeting of the Congress. For it was Austria who began the present fray! The Peace Palace at the Hague which was opened with such a flourish of trumpets last year and which was attended by the representatives of all nations, is no doubt now in tears.—A. B. Patrika.

* * *

The Paris "Matin" of Oct. 7th, 1911 said: "Immediate destruction in the name of humanity of the half-completed Peace Palace in the Hague is demanded by the "Matin" to-day for the following reasons. When its construction was decided upon, the Anglo-Boer war broke out, and plans were laid for the Russo-Japanese war; when the first stone was laid, the Kaiser made his first voyage to Tangier, which event was the beginning of the Morocco-European complications; when the first floor was

finished, Austria seized Bosnia and Herzegovina, when the second floor was finished, the Franco-German controversy arose; when the roof was put on, the Turko-Italian was begun. Only think the painters, blaziers, and decorators have not yet begun their tasks. We have also heard rumours of statues symbolizing peace. Beware! Each time one is unveiled it will rain shrapnel somewhere. When the temple is completed, look out for a grand scrimmage."

* *

The "Star," as befits its name, shows an interest in the "science of the stars," and under the head of "War Signs in the Sky," prints the following: "Has the coming total eclipse of the sun on August 21st any special significance in view of the present European crisis, which threatens to involve all the great nations? asks a 'Star' correspondent. The eclipse takes place in the astrological sign of Leo, and according to an astrological rule this 'pre-signifies the motion of armies, death of a king, danger of war, and scarcity of rain.' The sign of Leo astrologically governs the destinies of France and Italy."—"Light," London.

* *

In the course of an address by Dr. Henry Neumann, delivered before the Brooklyn Society for Ethical Culture a short time ago, he said:—

A few years before his death Mark Twain wrote an article, entitled "The War Prayer." It describes how a regiment gathers in a church before it departs for war and prays for victory. As the prayer concludes, a white-robed stranger enters the church, and says:—

"I have been sent by the Almighty to tell you that He will grant your petition if you desire it after I have explained to you its full import. You are asking for more than you seem to be aware of. You have prayed aloud for victory over your foes, but listen to the unspoken part of your prayer, and ask yourselves if this is what you desire."

Then the stranger speaks aloud these implications for their words:—

"O Lord, help us to tear the soldiers of the foe to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavail-

ing grief. Blast their hopes, blight their lives, water their way with their tears."

Mark Twain never published this article. His friends told him it would be regarded as a sacrilege. Is it really sacrilege to say that men cannot pray for victory in war without asking for these inevitable implications of their petition? What would it mean if we remembered this when the war spirit is abroad?

NEWS AND MISCELLANIES.

We have received the Fifth Annual Report of the Ramakrishna Sevak Sompradaya, Cuttack. The Society among other activities maintains a Free Boarding House where during the period of the Report 15 college students were housed and their education and moral well-being looked after. Hostels of this type are great desiderata in many Indian towns and we wish the organisers of the Sompradaya all success in their movement.

The annual celebration of the birthday anniversary of Sri Durgacharan Nag, the great householder disciple of Sri Ramakrishna Paramahansa took place on the 22nd August at his native place at Deobhog, East Bengal. Sri Durgacharan Nag will be remembered for his saintliness, his burning renunciation, deep humility and fervid devotion to God as one of the foremost disciples of the Master.

We hear from the Ramakrishna Bhaktajana Sangham, Kottayam, Malabar, that under its auspices Bhajana service with Sankirtans and Stotras was conducted on the 16th August and a lecture on Bhakti delivered by S. J. Parameswaram Pillay. It was followed by Durga Puja in the local Bhagabathi Temple and the proceedings were concluded by Mangal Prarthana dedicated to Bhagavan Sri Ramakrishna Paramahansa.

Miss May Kyb writes from Portland, Oregon, U. S. A.:

"The many members of the advanced thought societies in Portland who had the privilege of hearing Swami Prakashananda (Ramkrishna Mission), feel that his friend in his home country will be glad to hear of the splendid work he has been doing in this City. During his stay he addressed several Societies, afternoons and evenings and also gave a number of instructive talks on the Gita.

"His sincerity and clarity of thought were particularly commented upon by all who heard him. Each lecture seemed better than the previous one, and we feel that his lectures are a fore-shadowing of the spiritual message to be given by him in the future. While here Swami Prakashananda formed many warm friends, and created a new impetus for deeper study of the Vedānta teachings. We all send our best wishes with this promising young speaker, and hope he will visit us again in the near future."

THE half-yearly report of the Ramkrishna Mission Home of Service, Benares City for the period from January to June 1914 shows that 355 new indoor and 4680 new outdoor patients were treated during the period. The number of indoor patients is steadily increasing year after year. Provision is being made for the treatment of patients suffering from infectious diseases and for this purpose the Home has lately acquired about 8.22 acres of new land under the Land Acquisition Act.

Besides giving medical help as stated above the Home has also taken care of 114 old and invalids by sending them 2 seers rice and 2 annas weekly. The rice which was thus distributed was all collected by the workers of the Home from door to door begging.

There were 163 other distressed people who also got relief from the Home by way of Railway fares, cooked food, clothes, blankets, milk etc.

THE twelfth annual report of the Vivekananda Society, Colombo, gives an account of progressive work. The number of members on the roll has increased and classes which were organised for the study of Sivagnana Bodam and other subjects were more largely attended. Life-membership has been instituted and several life-members enrolled. The Society, at present, is not provided with a suitable building of its own and we trust that the earnest followers of the Swamiji in the distant south will supply the want and carry on the life-work of the illustrious Swami.

THE third annual report of the Ramakrishna Society, Rangoon, is to hand. The Governing Body include the elite of the Hindu population at Rangoon and during the year of the report the Society suffered a loss in the departure of

Dr. Rajan from the city. Among its activities, the society held regular classes in which the Gospel of Sri Ramakrishna, Karma-yoga, Jnana-yoga were read. The Society has opened a book-stall for the spreading of Vedāntic literature in the province, where books are exhibited for sale. The Birthdays of the Master and Swami Vivekananda were observed with much devotion and public celebrations were held. Among philanthropic activities, a Social Service League was organised and education of the Depressed Classes undertaken by holding night classes. The Society helped also the Bengal flood relief work by contributions of money.

WE have been receiving daily news-sheets about the war in Europe from the Central News Bureau established in the United Provinces by the Government. The aim of this provincial Press bureau is to issue translations and explanations of each item of news received from Europe and "to correct and contradict any misleading rumours that may have gained currency." We are glad to say that this important object is being amply fulfilled by the clearly worded news-sheets that are being issued by the Press Bureau, and we are thankful to the Government for taking this wise step during this period of universal excitement and anxiety.

WHILE even these remote Himalayan solitudes are astir with the news of the war, we have to record the peaceful death in our neighbourhood at Fern Hill Estate, Lohaghat, Kumaon, on the 28th of July last on the eve of the declaration of the European war, of Major D. C. Hennessy, a brave large-hearted soldier of His Majesty, our King Emperor and one of the bravest band of Mutiny Veterans. He came of an old military family, his father being a Major-General in the British army. He settled many years ago at Lohaghat after retirement from service and his kind disposition and sympathetic dealings with all classes of local people almost made his name something to conjure with. He was a thoughtful student of the works of Swami Vivekananda and his retired life at Lohaghat was such that he was loved by all in life and is being mournfully remembered by all in death. Despite torrents of rain there was a huge gathering of mourning villagers at the cremation of the day. The blessings of the Lord alight upon his departed soul and upon his widow and relatives.

Prabuddha Bharata

वसिष्ठत आमत



प्राप्य वराभिबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA (In Madras 1892—1893.—III.)

The opposite extremes always meet and resemble each other. The greatest self-forgotten devotee whose mind is absorbed in the contemplation of the infinite Brahman and the most debased, drunken maniac present the same externals. At times we are surprised with the analogical transition from one to the other.

Extremely nervous men* succeed as religious men. They become fervent over whatever they take into their head.

All are mad in this world; some are mad after gold, others after women and some are

after God; if drowning is to be the fate of man, it is better to be drowned in an ocean of milk than in a pool of dung—a devotee replied who was charged with madness.

The God of Infinite Love and the object of Love sublime and infinite is painted blue. Krishna is painted blue, so also Solomon's† God of Love. It is a natural law that anything sublime and infinite is associated with blue colour. Take a handful of water, it is as white as anything; but look at the deep wide ocean it is as blue as anything. Examine the space near you, it is colourless; but look at the infinite expanse of the sky, it is blue.

That the Hindus absorbed in the ideal lacked in realistic observation is evident from this. Take painting and sculpture. What do you see in the Hindu paintings? all sorts of grotesque and unnatural figures. What do you see in a Hindu temple? a *Chaturbhanga Nārāyana* or some such thing. But take into consideration any Italian picture or Grecian

* "In the psychopathic temperament we have the emotionality which is the *sine quid non* of moral perception; we have the intensity and tendency to emphasis which are the essence of practical moral vigor; we have the love of metaphysics and mysticism which carry one's interest beyond the surface of the sensible world. * * * If there is such a thing as inspiration from a higher realm, it might well be that the neurotic temperament would furnish the chief condition of the requisite perceptivity." For further discussion, see the same Chapter on Religion and Neurology in Prof. James's "Varieties of Religious Experience."

† See Old Testament, The Song of Solomon, Chapters. I. 5., 5. 14.

statue—what a study of nature you find in them. A gentleman for 20 years sat burning a candle in his hand, in order to paint a lady carrying a candle in her hand.

The Hindus progressed in the subjective sciences.

There are as many different conducts taught in the Vedas as there are differences in human nature. What is taught to an adult cannot be taught to a child.

A Guru should be a doctor of men. He should understand the nature of his disciple and teach him the method which suits him best.

There are infinite ways of practising Yoga. Certain methods have produced successful result with certain men. But two are of general importance with all. (1) Reaching the reality

by negating every known experience. (2) Thinking that you are everything, the whole universe. The second method though it leads to the goal sooner than the first is not the safest one. It is generally attended with great dangers which may lead a man astray and deter him from obtaining his aim.

There is this difference between the Love taught by Christianity and that taught by Hinduism. Christianity teaches us to love our neighbours as we should wish them to love us. Hinduism asks us to love them as ourselves, in fact to see ourselves in them.

A mongoose is generally kept in a glass-case with a long chain attached to it, so that it may go about freely. When it scents danger as it wanders about, with one jump it goes into the glass-case. So is a Yogi in this world.

OCCASIONAL NOTES.

WAMI Vivekananda used to say that the gist of the whole Gita is contained in the third verse of the second chapter: **क्लेशं मास्म गमः पार्थ नैतत्स्वयुपपद्यते** etc.—“Do not become unnerved, (unsexed, literally) Oh Pārtha! That does not befit *you*. Giving up petty weakness of heart, rise Oh, the terror of foes!” This is the pivot on which turns the whole discourse in the Gita, for all the chapters go to prove how it is only a petty weakness of heart in which Arjuna has been indulging in refusing to fight. When this long discourse is finished, Arjuna admits that all his doubts and his obsession have vanished and he is ready to do Sri Krishna's bidding. So to understand the real purport of the Gita, we have to keep in mind this third verse of the second chapter.

supreme goal of human life? Not that he wants to extol one of them at the expense of the others; it would be too much to assume that he would go beyond his purpose to embark on a huge controversy while standing between arrayed armies about to close in fierce combat. His clear intention is to show that in view of the supreme end of human life the path of Karma-yoga which dictates to the Kshattriya his duty to fight is as important and beneficial as any other path of Yoga. Into the perplexed mind of Arjuna, he wants to drive home this point, and that is why he has to dwell on the nature and import of the fourfold paths of Yoga. It is not his object to *compare* their merits, but to set them forth side by side so as to prove the claims of Karma-yoga to be regarded as one of them.

Now what makes Sri Krishna dilate on all the different paths of Yoga which lead to the

But commentators, ancient and modern, have been all along trying to read into Sri

Krishna's discourse an issue over which they themselves fight with one another, namely, the comparative merits of the fourfold Yogas. If such comparison had ever been the object in Sri Krishna's mind, then surely he would not have left every commentator free to quote texts declaring the path of Yoga he himself upholds as the superior path. Rather he would have given his own verdict in clear unambiguous terms and would have adhered to it throughout the chapters. But every student of the Gita knows that such a well-sustained consistent verdict as to the superiority of one Yoga over the others is never pronounced by the Divine Charioteer, and that is because he never chose to join issue with our philosophical commentators.

Even when, we find, in the first verse of the third chapter Arjuna urges the necessity of deciding the superiority of one Yoga over another,—even when the best opportunity offers itself to Sri Krishna for pronouncing a verdict of superiority, he clearly avoids such a verdict and places Karma and Jñāna on the same footing as forming two alternative paths of discipline—*लोकेस्मिन् द्विविधा निष्टा* etc. Later on in the third verse of the fifth chapter he declares that these two paths are not essentially different seeing that a man following either of them reaps the result of following both. It is impossible for a preacher of such views about the Yoga paths to be striking the balance between them in order to establish the superiority of one over the others. Sri Krishna was pre-eminently a prophet of harmony and he harmonised the fourfold Yogas not by subordinating any or some of them but by co-ordinating all together as equally efficient ways of attaining Moksha.

Every impartial student will admit that the Gita preaches Karma-yoga with a special emphasis such as the special circumstances under which it was preached evidently de-

manded. But it is one thing to preach Karma-yoga with such emphasis, and quite another to preach its superiority. Even if it be shown by chapter and verse that the Karma-yoga, preached in Gita is able to utilise the other Yogas as feeder disciplines, as necessary elements in its own success, it would not prove that the Gita preaches the superiority of Karma-yoga; for the same kind of utility belongs to any three Yogas for a man practising the fourth. So we must always bear in mind while studying the Gita the important fact that the Gita does not seek to uphold the intrinsic superiority of any of the Yogas over the others, however much it may be shewn to indicate the greater fitness of Karma-yoga to dictate to Arjuna, stationed as he is in life, his own duty to fight. The Karma-yoga of the Gita is a doctrine broad-based on a real harmony of all the fourfold Yogas,—a harmony which precludes the question of the superiority of any of them over another. It is this non-sectarian and synthetic character of the Gita which fully justifies the traditional description of it as the faithful epitome of the Upanishads,—as the milk of salvation which the cow of the Upanishads yielded for mankind through the Divine Cowherd.

But it was customary for the ancient commentators to ply their intellect to its utmost for deriving scriptural authority for their special doctrines from the threefold Prasthānas, viz. the Vedantic Sruti such as the Upanishads, the Vedantic Smṛiti such as the Brahma-sūtras and the Vedantic Purāṇa such as the Gita. The real ultimate object underlying this custom was not merely to excel in the soundness of one's theories but to establish the practice of one's doctrines on the basis of what was considered the strongest proof, Śabda-pramāṇa. But from a healthy emulation in seeking scriptural authority, this custom degenerated in the philosophical ages almost into a noisy wrangle for monopolising and exploiting the scriptures in the exclusive

interests of particular doctrines. But we of the modern age ought to outlive these useless controversies,—useless, of course, in so far as they seek to fit all manner of scriptural texts into some particular doctrines, but useful no doubt in enabling us to trace the scriptural sources of all the spiritual disciplines and doctrines in vogue amongst us. It is incumbent therefore on every modern exponent of our scriptures to remember that he will not advance in any measure the cause of scriptural interpretation in India if he overlooks the harmony that underlies our scriptures or the three Prasthānas in order that a particular doctrine or a particular Yoga may be shewn to monopolise all their texts. Such monopoly of scriptural authority might have been the dream of antiquated exegetics, but ours is an age of harmony and reconciliation.

Deep interest has been awakened all over India by the announcement that that learned scholar and antiquarian, Pundit Bal Gangadhar Tilak is going to publish a new interpretation of the teachings of the Gita. It is well-known how the Gita has been called the Bible of modern India, exercising supreme hold on the minds of our countrymen today, and if the author of "The Arctic Home in the Vedas" comes forward to interpret the Gita, we would consider the event to be a befitting tribute to the importance of the scripture as also to the talent of the Pundit. His recent sermons on the Gita delivered during the Ganapati Festival at Poona come too meagrely reported to us to convey any clear idea as to the trend of his new interpretations,—as to whether they recognise a real harmony of the Yogas, or constitute a brief for the supremacy of one over the others. Still we suppose some new occasional importance has been lent to the whole subject to justify our taking it up for short suggestive notes on it. Let us all remember that a new era of synthesis has dawned upon our ancient culture, and while the greatest liberty is allowed to

everybody to choose his own path of spiritual discipline and to fortify his faith by authority derived from the Vedic scriptures, no man should ignore in his study of the scriptures or the three Prasthānas the fundamental axiom that they form the fountainhead of a synthetic spiritual culture, combining in themselves the sources of the Advaita, Qualified Advaita and Dvaita on the one hand and of Karma-yoga, Jnana-yoga, Bhakti-yoga and Raja-yoga on the other. A harmony of all these doctrines and disciplines is the most fundamental lesson of the scriptures and he misses their real import and beauty who omits to learn this lesson first.

And so Swami Vivekananda says in one of his lectures: "Many times the great sages of yore themselves could not understand the underlying harmony of the Upanishads. Many times, even sages quarrelled, and so much so that at times it became a proverb, that there are no sages who do not differ. But the time requires that a better interpretation should be given to this underlying harmony of the Upanishadic texts; whether they are dualistic, or non-dualistic, quasi-dualistic, or so forth, it has to be shown before the world at large; and this work is required as much in India as outside of India, and I, through the grace of God, had the great fortune to sit at the feet of one, whose whole life was such an interpretation, whose life, a thousandfold more than whose teaching, was a living commentary on the texts of the Upanishads, was, in fact, the spirit of the Upanishads living in human form. Perhaps I have got a little of that harmony; I do not know whether I shall be able to express it or not. But this is my attempt, my mission in life, to show that the Vedantic schools are not contradictory, that they all necessitate each other, all fulfil each other, and one, as it were, a stepping-stone to the other, until the goal, the Advaita, the Tattvamasi, is reached."

IS WAR AN EVIL?

CERTAINLY it is, but then it is one of those evils which the world, constituted as it is, can never perfectly shake off. The world will be the world always, and its evils, as Swami Vivekananda used to put it, will like gout be driven off from one place to reappear somewhere else. The kingdom of Heaven is within man; without, it will always be the world.

The world, Indian philosophy says, is the diversified play and process of the three *Gunas*. None of them you can eliminate fully from this world, and the second, namely *Rajas*, which makes for the assertion of self or individuality always in the narrow sense, is bound to produce strife in the collective or individual life. The problem is to keep this aggressive principle under the control of the first *Guna*, *Sattva*, the relating principle revealing a wider self or individuality. But this problem will exist so long as the world exists and the chances of its meeting with its solution are often found to be fewer than those of its missing it. So strife between man and man, race and race or nation and nation is an evil which the world must accept as a necessary contingency.

War is the larger expression of this unsolved strife. You cannot abolish it altogether; you can only try to minimise its chances, and that is, they say, one of the aims of modern statecraft. But alas! that aim must remain unfulfilled so long as political nationalism remains the foundation of European statecraft. So long as grabbing for power continues, so long as the compass of national life points towards wealth, so long as civilisation does not essentially mean plain living and high thinking, diplomacy will serve only to postpone war, but never to obviate in any measure its necessity. History proves that modern diplomacy delays war only to make it more

furious. Statecraft, then, is like that exorcist's mustard into which the very devil to be cast out by its means has entered.

Western civilisation therefore cannot outgrow the vandalism of war, and even if we credit it with an honest aim of minimising its chances, we find in that respect too it is a failure.

But nothing that happens in our world is an unmixed good or an unmixed evil. Count Moltke said: "Without war the world would stagnate and lose itself in materialism." There is relative truth in this bold dictum of militarism. European history specially, we find, corroborates this doctrine. War always implies a high pitch of strenuous collective exertion and thereby proves to be a mighty set-off against the stagnation and disintegration of selfish and idle luxury. In history therefore we would sometimes find people making war for the sake of war itself. A modern body politic often rushes into war outside to heal up sores that fester within. But all these cases prove the usefulness of war in the life of such nations only as have to grow by self-seeking. They have chosen from the outset a line of growth which lies through increasing self-assertiveness in constant conflicts of material interest with others. When progress lies through such power of self-assertion, its chances would be very often jeopardised by peace. German history illustrates this fact very clearly. Industrialism could never have raised England to power, had it not been itself preconditioned by success in war. Whole Europe is constitutionally committed to a policy of grab-and-fight. So Moltke's justification of war applies only in the case of countries which adopt the European type of national life and endeavour. Mighty upheavals other than that of war may also call forth the most strenuous self-exertion

of society, specially when that society has evolved with a collective aim other than the political.

Ruskin tells us that war is the foundation of all arts, of all high virtues and faculties of man. Ruskin may be giving utterance only to the testimony of European history. The most ancient folklore of European countries, we find, seeks to educate the human mind through its sentiments of the terrible and the brave. Ancient art in Europe loved to tarry and spend itself on forms of strength and bravery. On the anvil of war was forged the type of manhood Europe adores today. It is war which makes self-sacrifice among common people a passion such as Christianity failed to make. Moltke's theory of war as a preventive of stagnation points out the negative aspect of the same beneficence of war in Europe that Ruskin upholds as forming in its positive aspect the foundation of art and manhood.

Selfishness is utter selfishness when centred in the individual's own self, but centred in his family, it blooms into unselfish family virtues on his part. This is growth of manhood no doubt, but with a serious reservation. So the growth of manhood through European nationalism is an exaltation of virtue along with vice, and it may be that in war this mixture is all aglow as in the heat of chemical combination.

Art has to do with what in Sanskrit are called the nine *rasas* or abstract æsthetic sentiments. Of these the *Vira* and the *Vibhatsa*, the brave and the terrible, bear special affinity to war as also to some other types of human experience. War may thus be considered as a factor in their development and through them in the development of art. But it is overdoing the point to say that war is the foundation of all arts and of all high virtues. The virtue of bravery, that is fearlessness, may be of the very essence of real manhood, and in war we may be forced to display something of this fearlessness. Besides

there is a subtle joy in every self-forgetful self-exertion, and war forces on us a taste of this. So on the battlefield, the breath of Death itself touches the human soul to lift it up to some strange ennobling experiences no doubt. But the value of such experiences is doubtful, for the stimulation of reckless bravery comes to a soldier like the stimulation of an intoxicant or fever, and what sustains him through such repeated paroxysms are the issues of the battles he fights. So in reality what counts ethically and æsthetically in war is the initial readiness of the mind to stake life and all its comforts in the undertaking. It is there that the attitude of fearlessness is of real permanent value, and even the terrible becomes something inviting in this mental attitude. The bravery displayed under the maddening din and clash of battle is more a nervous stimulation than a free exercise of will-power. But the perfect readiness to forego life and everything in a cause with which one is identified is an achievement of human will possible not only in war but in other walks and undertakings of life as well.

So if art is to have war for its foundation, it is the worse for it. Such art may easily degenerate into a brutalising factor in civilisation. To say that such is the art of Europe is to ignore the tremendous debt which European art owes to Christianity. European nationalism has rather spoilt the warmth and the depth of that art-life which Christianity has been fostering. The brave and the terrible in human sentiment are conducive to real civilisation, only when they have their setting and fulfilment in the sublime. In India, for example, all the *rasas* or æsthetic sentiments are made to play an ancillary role to that of the sublime or the religious sentiment. The brave and the terrible are spiritualised in the cult of Bhawani or Kali the Mother, and thus sublimated they find their highest scope and consummation. The utmost terribleness of war becomes a sublime sacrament of religion

and a religious mood is realised where the creation and destruction of all the worlds are put on the same scale as it were. And here it is religion and not war that supplies the foundation of art.

In spite of such justifications of war by European writers, Europe has unmistakably raised in recent times its voice of protest against it. She has actually experienced that the abundance of woe and misery war brings in its train far outweighs all its so-called benefits. Anxiety has increased *pari passu* with armaments and every nation inwardly groans under that tyranny of the war-demon which they are powerless to throw off. There is no question now that war is an evil which even modern statecraft is unequal to cope with. Mr. S. H. Swiny, that thoughtful English editor, says that "the root of the evil" is "the want in the modern world of any recognised standard of international righteousness." He admits that "such a standard once existed, when the Catholic Faith as interpreted by the Catholic Church was universally accepted in the West. But not only had that standard the defects of the narrow and obscurantist creed on which it rested, but it of necessity grew weaker continually with the decay of Catholic institutions and Catholic doctrine. It was in public life that the effects of that decay were first felt; and as a result for many centuries international relations were given over to the naked rule of force."

The remedy indicated above has to be properly understood. The reaction against the Catholic Faith which pulled down its wonderful hegemony has gradually served to de-humanise Europe, subjecting national and international fortunes and relations more to the arbitrament of brute force than to anything else. Is it possible now for Europe to go back and place herself again under the hegemony of religion,—religion, of course, in its truest and widest sense—the unity which underlies and supports the diversity of creeds? Will each nation care to remodel itself and its institu-

tions on lines which this religious aim in collective life would indicate? For unless a new nationalism arises in every country under the leading of religion, international relations can never be reconstructed on a religious basis. We find now-a-days the diplomacy of kings punctuated as it were by the name of the very God whom their nationalism has deposed. The idea or the mere shadow is there, though the reality has fled long ago. Is it possible to bring the nations back under the wardenship of religion,—to alter the course and the aim of their life? Let Europe when emerging from the inferno of the present war answer this question.

EPISTLES OF SWAMI VIVEKANANDA.

XIX.

7th May 1895, New York,
51, W. 33.

Dear Mrs. B—

* * * I had a newspaper from India with a publication in it of Dr. Barrow's short reply to the thanks sent over from India. Miss T— will send it to you. Yesterday I received another letter from India from the president of the Madras Meeting to thank the Americans and to send me an address..... This gentleman is the chief citizen of Madras and a Judge of the Supreme Court, a very high position in India.

I am going to have two public lectures more in New York in the upper hall of the Mott's Memorial Building. The first one will be on Monday next, on the Science of Religion. The next, on the Rationale of Yoga. * *

• Ever gratefully your son,

Vivekananda.

XX,

Percy, New Hampshire,
June 7th, 1895.

I am here at last with Mr. L—. This is one of the most beautiful spots I have ever seen. Imagine a lake surrounded with hills covered with a huge forest, with nobody but ourselves. So lovely, so quiet, so restful and you may imagine how glad I am to be here after the bustle of cities.

It gives me a new lease of life to be here. I go into the forest alone and read my Gita and am quite happy. I will leave this place in about ten days and go to Thousand Islands Park. I will meditate by the hour there and be all alone to myself. The very idea is ennobling.

XXI.

54 West 33rd Street, New York.
June 1895.

I have just arrived home. The trip did me good and I enjoyed the country and the hills, and especially Mr. L—'s country-house in New York. * *

May the Lord bless L— wherever he goes. He is one of the few sincere souls I had the privilege in this life to come across.

All is for good. All conjunctions are for subsequent 'disjunction. I hope I will be perfectly able to work alone. The less help from men the more from the Lord! Just now I received a letter from an English gentleman in London who had lived in India in the Himalayas with two of my brethren. He asks me to come to London.

Since writing to you my pupils have come round me with help and classes will go on nicely now, no doubt. I am so glad of it, because teaching has become a part of my life, as necessary of my life, as eating or breathing.

Yours affly.

Vivekananda.

P. S.—* * How easily this world can be deluded by humbugs! What a mass of fraud has gathered over the devoted head of poor humanity since the dawn of civilisation!

XXII.

Thousand Islands Park,
August, 1895.

* * Now here is another letter from Mr. Sturdy. I send it over to you. See how things are being prepared ahead. Don't you think this coupled with Mr. L—'s invitation as a Divine call? I think so and am following it. I am going by the end of August with Mr. L— to Paris and then I go to London.

What little can be done for my brethren and my work is all the help I want from you now. I have done my duty by my people fairly well. Now for the world that gave me this body—the country that gave me the ideas, the humanity which allows me to be one of them!

The older I grow the more I see behind the idea of the Hindus that *man* is the greatest of all beings. So say the Mahomedans too. The angels were asked by Allah to bow down to Adam. Iblis did not and therefore he became Satan. This earth is higher than all heavens; this is the greatest school in the universe; and the Mars or Jupiter people cannot be higher than us, because they cannot communicate with us. The only so-called higher beings are the departed, and these are nothing but men who have taken another body. This is finer, it is true, but still a *man-body*, with hands and feet, and so on. And they live on this earth in another *ākāsha*, without being absolutely invisible. They also think, and have consciousness, and everything else like us. So they also are men, so are the Devas, the angels. But man alone becomes *God*, and they all have to become men again in order to become God. * *

IN THE HOLY LAND.

(Continued from page 172.)

ON THE WAY TO BETHLEHEM.

The sun shone benignly and little whiffs of cloud, light and transparent, deepened the intense blue of the sky, as we set out from Jerusalem for the birthplace of One who has so vitally affected the spiritual history of the world. Through the Jaffa Gate we went and along the white road that leads to Bethlehem. Over this ground the boy Jesus probably journeyed with His parents when they went up to Jerusalem. We drove across a wide plain and shortly afterwards ascended a hill passing near a wayside well, known as the Well of the Magi. Tradition asserts that the three Wise Men halted here to rest, when weary and dispirited from the fruitless search for the King of the Jews. Stopping to draw some water to drink, they saw clearly reflected in the still surface, the Star which had led them to Jerusalem. They lifted their eyes heavenwards, and "Lo, the star which they had seen in the East, went before them, till it came and stood over where the young child was."

In the course of our drive we came to the Convent of *Mar Elias*, occupying a prominent position on the crest of a hill, and a little later reached a point where we obtained our first view of Bethlehem standing on a terraced hill-side, and before us were the landmarks recording the proximity of that city. Turning sharply to the right and descending the road, the Tomb of Rachael is approached, a small building with a white dome, close to the roadside. This spot is revered by Jews, Christians and Moslems as the scene of the touching story of Rachael's death. "And Rachael died and was buried in the way of Ephrath, which is Bethlehem." The very ground is pulsating with a thousand memories of the old pastoral life of primitive Israel in

the patriarchal times, and in the air itself there seems throbbing the sound of many voices long since hushed. Innumerable sheep and goats are seen on the hills around and one can imagine he hears the bleating of Abraham's flocks and the tinkling of the bells of Rebekah's camels! It was in the neighbouring fields of Boaz that Ruth gleaned after the reapers; it was here that the afflicted Naomi lifted up her voice and wept: it was upon the surrounding hills that David, in his shepherd-boyhood, watched his father's flocks; and when he played his harp, the air resounded with the beautiful and spiritual psalms which have echoed down the centuries.

Not far from the gate of Bethlehem is the well where David quenched his thirst, and in later years exclaimed, when in the cave of Adullam, "Oh! that one would give me drink of the water of the well of Bethlehem which is by the gate!" In Palestine, wells serve as links with the historic past. They were the resting-places of caravans and wayfaring folk; the places of meeting with the women who came to fill their water-jars. They are sacred too, to a certain extent, and it is almost as much sacrilege to destroy a well as to defile a mosque or injure a tomb.

BETHLEHEM.

Bethlehem, the pride of Jerusalem, the place of sacred song and story, is, with the exception of the Holy Sepulchre, without a rival in point of romance and mystery. As we enter the town of white, flat-roofed houses, we look upon a scene that, for its setting, hardly has varied in 1900 years. Thoughts of the eager Shepherds kneeling before the manger: the dramatic appearance of the three Wise Men of the Gospel narrative, as they approached with gold and frankincense and myrrh to worship the new-born Babe, are present with me as I walk up the main street. We at length reach an archway, through which we emerge into a broad open square, at the further end of which is

THE CHURCH OF THE NATIVITY.

An enormous pile of buildings, with a grim and formidable exterior stands over the spot where the little Christ-child was supposed to have been born. They consist of the Church of the Nativity, with the three convents, Latin, Greek and Armenian. A portion of the church was erected by the Empress Helena, the Mother of the Emperor Constantine, in the early part of the 4th century. It is therefore one of the oldest monuments of Christian architecture in the world, and from the days of its first consecration has continued an uninterrupted career of Christian worship. The northern transept belongs to the Armenians and has in it two altars. The stately-looking nave with long double lines of Corinthian pillars, some of the stones of which are said to have once formed a part of the Temple of Jerusalem, belongs to the Greeks, who have set up in the central portion a highly decorated *kikouostasis*, or screen. From the church, we descend to the subterranean vault over which the whole structure was built, and at the entrance of a long winding passage we come to the

GROTTO OF THE NATIVITY.

Ecclesiastical tradition has placed the actual scene of the Nativity here, and we find ourselves in an irregular chapel dimly lighted by costly hanging lamps. A marble slab marks the spot, in which is imbedded a silver star bearing on it the Latin inscription, "*Hic de Virgine Maria Jesus Christus natus est*," of which the translation is, "Here Jesus Christ was born of the Virgin Mary." In an adjoining recess was discovered a wooden manger, now deposited in the Basilica of St. Maria Maggiore at Rome. There are other chapels, one containing an altar with a picture representing the dream of Joseph ordering the flight into Egypt, and another beyond known as the Chapel of the Innocents.

In these scenes, the fount of all nations, where the infinite drama, so old but perenn-

ially and mysteriously new, took place, linger many Russian pilgrims. What wonder that they are fired by a large enthusiasm, an untellable joy, and are almost overwhelmed with the idea that before them is the very place they had been taught to revere above all others! The thought of that Babe of poor parents, lying in a manger, may be, has to them a vivid pathos, more heart-expanding, more penetrating than any other incident in the life of Christ: the simple appeal of the Child is so touching! Many prayers were murmured and blessings invoked. Each pilgrim pursued his own devotion, immersed in a strange interior solitude, into which surely entered an unseen ray of sacred light.

CHRISTMASTIDE.

All Jerusalem gathers in Bethlehem to take part in the great festival which is held on Christmas Eve: the town is filled to overflowing with pilgrims and peasants, many of whom have travelled long distances from the hamlets among the hills. At 10 p.m. a service is held at the church which is thronged by a vast congregation. When the organ peals forth the *Gloria in Excelsis*, the choir sings with marvellous effect, and a grand procession of which the Patriarch is the central and most distinguished figure, enters the great Basilica. He is preceded by a cross-bearer and monks carrying lighted candles, followed by a numerous retinue of important people. In his arms he bears a waxen effigy of the Infant Jesus resting on a cushion laid on a bed of straw. To the accompaniment of this inspiring music the procession advances slowly through the densely crowded building to the Grotto of the Nativity, where the image is handed to a deacon, while the Patriarch intones the verses from the Gospel of St. Luke, "The days were accomplished that she should be delivered;" he then takes the image, places it on the silver star, and continues, "And here she brought forth her first-born son." Then, enfolding the image in a

lace garment, recites, "And *here* wrapped Him in swaddling clothes." He now carries it to the adjoining chapel of the Manger and says, "And *here* laid Him in a manger because there was no room for them in the inn."

As the procession returns to the church, an indescribable emotion grows, and the whole congregation rich and poor, women and men rise to their feet, striving to catch a glimpse of the image of the child. The *Te Deum* is then sung by the choir, augmented by famous voices from other churches, and the imposing ceremonial is at an end. It is an amazing sight, this multitude gathered to watch the procession of the image, and one begins to realise how these outward symbols have had power to hold the faith of the people.

With the break of day on Christmas morning, the pilgrims are astir and visit all the sacred places, and thence pass to "the Shepherd's Fields," returning later to Bethlehem to enjoy the simple festivities and friendly company of the inhabitants.

ST. JEROME.

There is no reason to doubt the genuineness of this site, for we have the testimony of St. Jerome, who lived and died in a rough chamber hewn out of the rock, within its precincts, not many years after the erection of the church, in A. D. 420. He tells us that there were old villagers of Bethlehem, living in his day, who well remembered the ruined *Khan*, or inn, upon the spot on which Constantine had built the church. St. Jerome was the most illustrious of all the pilgrims attracted to the Cave of Bethlehem. Here, for more than thirty years, Jerome fasted, prayed and studied: here, many devoted disciples centred round him, who formed the beginnings of monastic life in Palestine. Here, was composed the famous translation of the Scriptures which is still the "*Biblia Vulgata*" of the Latin Church; and here "took place that pathetic scene, his last communion and death, at which all the world has

been permitted to be present in the wonderful picture of Domenichino, (in Rome), which has represented in colours never to be surpassed, the attenuated frame of the weak and sinking flesh, the resignation and devotion of the spirit ready for immediate departure."

FIELD OF THE SHEPHERDS.

Early tradition places the Field of the Shepherds, where the "herald angels" sang, at *Beit Sahun*, about one mile from Bethlehem. Tourists who incline to pedestrianism will find explorations of the traditional sites and grottoes in the adjoining districts, pleasurable and interesting, and farther afield is the Monastery of *Mar Saba*, which is literally clinging to the side of a desolate and awful ravine. Here dwell monks who have been sent thither from various parts of the domains of the Greek Orthodox Church, by way of punishment or penance for offence, moral or doctrinal.

To be concluded.

C. E. S.

"I RENOUNCE"

By FRED HAMMOND.

RENUNCIATION is, in accordance with the recognised rites of the Christian churches, a rule of life. Prior to his first communion the aspirant to church membership declares his adhesion to everything signified by the word renunciation. When, as is the custom, for instance, in the established church of England, an infant is baptised and "received into the congregation of Christ's church," the sponsors, god-fathers and god-mothers, have this direct question put to them by the priest:—"Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that he will not follow nor be led by them?" Their answer is as direct as the question put to them. It is positive, determinate:—"I renounce them all." The form of service for the baptism of such persons as are of riper years, that

is to say of those who are capable of comprehending the importance of the position and are equally capable of answering for themselves, comprises the same question and the same reply. In this case the reply is definitely uttered by the person about to be baptised:—"I renounce them all."

This intention of renunciation is thus embodied in the profession of belief. Catholic, Lutheran, Anglican, Orthodox, all these are supported in this sense by other congregations of various denominations. Renunciation is therefore a cardinal acceptance and a public pronouncement agreed to individually and collectively. To renunciation each person and, by implication and in fact, the whole church, the entire Christian world, is solemnly dedicated. Renunciation should be in effect an "act of faith," not only accepted but applied by every man and woman who claims adhesion to this form of worship or to that. It is emphatically part and parcel of the Christian attitude. It is, as emphatically, one of those "works" without which "faith" becomes obscure and at least apparently lifeless. Rearranging our focus, turning our gaze Eastward, we are again confronted by the profession of renunciation. We may take for example an extract from a conversation with the Swami Vivekananda whose authority, for the readers of this periodical, has extraordinary weight and value:—"The essential thing is renunciation; without renunciation none can pour out his whole heart in working for others. The man of renunciation sees all with an equal eye and devotes himself to the service of all." Here, in one pregnant, striking sentence, Swamiji lays down the law and its fulfilment. To say "I renounce" is of no avail unless, heart moving with head, sayer and doer are utterly at one. Religion and philosophy alike demand renunciation. The sublimity of renunciation was splendidly exemplified when a Supreme Life, was willingly yielded upon the Cross of Calvary. It was illustrated for the wide world to see and hear when Love Incarnate.

"Fell to the earth in deadly swoon, all spent,
Even as one slain, who hath no longer breath
Nor any stir of blood; so wan he was,
So motionless." •

It was illustrated, perfected, triumphant, at the moment of renunciation realised.

• "Lo! the Dawn

Sprang with Buddha's Victory! lo! in the East
Flamed the first fires of beauteous day!"

* * * *

"Yea! and so holy was the influence
Of that high Dawn which came with victory
That, far and near, in homes of men there spread
An unknown peace. The slayer hid his knife;
The robber laid his plunder back; * *

all evil hearts

Grew gentle, kind hearts gentler, as the balm
Of that divinest Daybreak lightened earth. * *

The Spirit of our Lord

Lay potent upon man and bird and beast,
Even while he mused beneath that Bodhi-tree,
Glorified with the Conquest gained for all
And lightened by a light greater than Day's."

We see, we recognise, that the essence of renunciation lies in service; in an utterly unselfish existence devoted to a divine compassion for, and practical sympathy with mankind.

The Christ, under the name and personality of Jesus of Nazareth, exemplified this position throughout His life and at the moment of His world-waking death.

His precept and His practice were inseparable, His teaching was lucid and all-embracing. "Verily I say unto you, Inasmuch as ye have done it unto the least of these ye have done it unto me!"

"It," in that striking sentence, signifies much. Food for the hungry, clothes for the naked; drink for those athirst; house-room for the roof-less; help, in a word, for the distressed and the disinherited. "It" means service, divine service, toward humanity; toward, above all, any humanity in any form of distress which may come within our cognisance; service to the utmost of our power and our means.

Therein, assuredly, lies the inner secret of the true renunciation.

Possess—lightly. Bestow—freely. Maintain the soul in freedom from all desire of possession, even while possessing.

The utterances of the Lord Buddha were as unequivocal as those of the Lord Christ, "Lo! all earth is mine. Mine by chief service." We may again quote the Swami Vivekananda, because, of a certainty, he knew, and followed, the Way

of Renunciation. "He who righteously renounces devotes himself to universal service."

One is thus impelled to observe that each and all who make profession of renunciation, must attune themselves to the fact that readiness to *give* is the one sign, the one manifestation, of the believer.

THE PARABLES

OF SRI RAMAKRISHNA.

VII

THE PARABLE OF THE BRAHMAN AND THE COW.

A cow once strayed into a garden fine
Of plants and fruit-trees fair,
Which day and night a Brahman priest laid out
With fondest watch and care.

Of browse such plenty meeting right and left,
The cow commenced her feast,
When past awhile the Brahman came and saw
What havoc made the beast.

A mango sapling fair, his favourite,
He found, ah! browsed away;
His anger knew no bounds—he beat the cow
Till killed so soon she lay!

The scandalising news soon also spread
And clamoured gossip high;
On him who kills the sacred animal
What bitter curses lie!

A so-called Vedantist the Brahman was,
He tried to shirk his guilt,
Explaining that on Indra's head did lie
The blood by him though spilt.

"For my hand has for its presiding god
Great Indra to be sure;*
Whatever Indra made it do it did,
My self was witness pure!"

The learned Brahman's gloss worked pretty well,
He triumphed in unconcern;
To bear its fruit in full his Karma then
On Indra did return.

* Vedic psychology assigned to each organ of sense-perception and activity its presiding deity, as also to Manas, Buddhi, Chitta and Ahaukara.

A scrape for Indra nice indeed! He stirr'd
Out of his heaven high,
And changed into a Brahman old he went
A Brahman to outvie.

They met within the garden, host and guest,
The latter wond'ring asked:
"Whose garden, friend, is this?" Replied he 'mine,'
In self-conceit unmasked.

"How fine that gardener yours be, I see,
To lay this garden nice!"
"Ah! friend," he said, "it's all my skill,
It's all my own device."

"Indeed! how clever of you, friend,"—came forth
The stranger's glib remark—
"And who this pathway made so beautiful?"
"Why, that's my handiwork."

Enough,—the stranger turned towards his host,
Took joined palms out between,
And said with humour twinkling in his eye
In humble happy mien:

"For everything your hand does well, yourself
The fullest credit claim,
For Indra poor it's hard lines then to take
Of killing cows the blame!"

The stranger gone, the Brahman's better sense
Returned and taught him thus:
Responsible we are for what we do
As long self lurks in us.

—P. S. I.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 134).

वैराग्यशतकम् ।

दृष्ट्वा शुष्यत्यास्ये पिवति सखिलं शीतमधुरं
क्षुधार्तः शाल्यन्नं कवलवति मांसादिकलितम् ।
प्रदीप्ते कामाग्नौ सुदृढतरमालिङ्गति वधूं
प्रतीकारं व्याधेः सुखमिति विपर्यस्यति जनः ॥१६॥

19. When the mouth is parched with thirst, man takes some cold refreshing (or sweetened) drink; when suffering from hunger he swallows boiled rice made delicious with meat and the like; when set on fire by lust, he fast embraces his wife; so happiness is but the remedying of these diseases (of hunger, thirst and lust);—and behold, how man (i. e. his sense) is upset in its quest!

प्रतीकारं व्याधेः सुखमिति—The main point to be understood is this, namely that worldly happiness is but the temporary remedy we constantly seek from all the diseases with which worldly life is beset. When this relative and fugitive nature of happiness becomes apparent to us, we naturally give up running after it to seek permanent peace in renunciation.

तुङ्गं वेश्म सुताः सतामभिमताः संख्यातिगाः

संपदः

कल्याणी दयिता वयश्च नयमित्यज्ञानमूढो जनः।

मत्वा विश्वमनश्वरं निविशते संसारकारागृहे

सहस्रं क्षणमङ्कुरं तदखिलं धन्यस्तु संन्यस्यति॥ २०

20. Possessed of tall mansions, of sons esteemed by the learned, of untold wealth, of a beloved wife full of beneficence, and of youthful age, and thinking this world to be permanent, men deluded by ignorance run into this prison-house of worldliness; whereas, he is blessed indeed who considering the transiency of the same world renounces it.

दीना दीनमुखैः सदैव शिशुकैराकृष्टजीर्णाम्बरा

क्रोशन्निःक्षुभितैर्निरन्नविधुरा दृश्या न चेद्देहिनी

याच्नामङ्गभयेन गदगदललुप्त्यद्विखीनाक्षरं

को देहीति वदेत्सदग्धजठरस्थायं मनस्वी

पुमान् ॥ २१॥

21. If one had no occasion to see one's wife suffering without food and sore aggrieved at the constant sight of hungry crying children with piteous looks pulling at her worn-out clothes, what self-respecting man would for the mere sake of his own petty stomach utter "give me" (i. e. become a supplicant for favour) in a voice faltering and

sticking at the throat for fear of his prayer being refused?

अभिमतमहामानग्रन्थिप्रभेदपटीयसी

गुरुतरगुणग्रामाम्भोजस्फुटोज्ज्वलचन्द्रिका।

विपुलविलसल्लजावल्लीचितानकुठारिका

जठरपिठरी दुष्पूरेयं करोति विडम्बनम् ॥ २२॥

22. The pit of our stomach so hard to fill is the root indeed of no small undoing: it is ingenious in severing the vital knots, as it were, of our fond self-respect; it is like the bright moonlight shining on the lotus (that species which blooms only in the sun) of highly estimable virtues; it is the hatchet that hews down the luxuriant creepers of our great modesty.

FROM THE PSALMS OF TAYUMANA
SWAMI.—VIII.

O SEA OF BLISS!

(Concluded from page 176.)

VII.

O Virgin Gold! O Gem! O Thou my Love!

O Thou my Light of Love! A Flood of Bliss

That thence doth spring! Thus too I sang and

danced

And panting still and longing, I called Thee,

Then raved and cried and then with thrilling frame,

And joined palms, my eyes in torrents poured

Just like the rain descending from on high

And I then sank depressed. A cheat am I

With heart as hard as steel: What'er it be,

Have I still ever yet forgotten Thee?

So long Thou art as long am I Thy slave.

Is't right for Thee to leave me thus alone

A dolt worth only straw, O Rule me Thine!

O Thou the Pure Impers'nal Being Supreme!

O Thou Transcendant Light! O Sea of Bliss!

VIII.

Thou didst reveal the Truth of Space supreme

That comprehends the earth and all the spheres;

Thou didst reveal the whirling mind's expanse

As well this wretch that wallows too therein;

Thou didst unfold the Peace to rest in ease

Besides the life of constant self-commune.

When wilt Thou give Transcendant Life of Bliss!

O Cloud that spreads with wind and lightning flash

And encompassing all the Space supreme
 Beckons all servants Thine with gracious roar
 To flood them with unceasing showers of Bliss
 Just as the clouds in countless multitude
 Gather and pour in torrents from on high.
 O Thou the Pure Impers'nal Being Supreme!
 O Thou Transcendant Light! O Sea of Bliss!

IX.

The warring faiths set forth divergent creeds,
 The silent anchorites renouncing all
 Speak not, in thoughtless ecstasy absorbed:
 The Three-eyed Lord the Teacher mine Supreme
 Taught but in silence with his symbols mute:
 Who's there O Lord to teach by word of mouth
 The way to deathlessness and ceaseless joy!
 The Yogis too from selfishness do grudge
 Their secret lore and so when I retire
 To calm myself alone and self-subdued
 Anon Thou setst on me Illusion dire
 To test me too: How can this slave find Bliss?
 O Thou the Pure Impers'nal Being Supreme!
 O Thou Transcendant Light! O Sea of Bliss!

X.

Here on this globe or else in distant orbs
 Or in the centre of the Solar Sphere
 In Fire or in the moon's immortal realm,
 In idols that Thy worshippers adore
 With melting heart and flowers in plenty strewn,
 In space, the end of space or Space supreme,
 In Primal Force or in the Primal Word,
 In the Vedanta or Siddhanta's Goal
 Or in the manifold of sense perceived
 Or in the Void well known beyond the known,
 In time or in the womb of time and space
 Or else within the heart of servants Thine
 That have their mind and senses all subdued,
 Where dost Thou bide? O tell this slave the truth,
 O Thou the Pure Impers'nal Being Supreme!
 O Thou Transcendant Light! O Sea of Bliss!

XI.

When shall Thy Grace descend on me as mine!
 Such anguish racks my soul! What shall I say!
 What wisdom free of doubt have I yet got!
 To pine away with palpitating heart
 Like wax upon the fire or oft to faint
 With pain, doth either make the Bliss Supreme?
 Thou knowest too my heart; Thou art my Lord
 Thou Light within my soul who else but Thee!
 This frame doth pass: Can then a broken ship

Traverse the boist'rous main? Is it then meet
 Since Thou hast ruled me Thine, Thou dost leave me
 To roll in grief, as if Thou dost not know?
 O Thou the Pure Impers'nal Being Supreme!
 O Thou Transcendant Light! O Sea of Bliss!

XII.

"Prana! my friend, myself as well as Thou
 Are we not e'er together in this frame?
 But yet some one in times gone by arranged
 And called us matter and Thyself Spirit
 And ever since Thou wert aware of this
 Thou art unjustly always curbing us
 And tyrannising us: yet after all,
 What glories hast Thou won before our eyes?"
 Thus doth the foolish mind upbraid my soul,
 Is it then just that I am scorched like this?
 However much I rave Thy Grace comes not.
 Indeed! O! Say how then shall bliss be mine?
 O Thou the Pure Impers'nal Being Supreme!
 O Thou Transcendant Light! O Sea of Bliss!

—A. K.

THE SISTER NIVEDITA GIRLS' SCHOOL REPORT FOR THE YEAR 1913.

The public has been informed of the valuable educational work carried on in the school started by the late Sister Nivedita, at 17, Bose Para Lane, Baghbazār, Calcutta, in our last report. We proceed, now to lay before our kind patrons a concise account of the school's work during the year 1913.

The work of the school in both its departments has gone on as usual during the year under review. The children's department had an average attendance of 95 daily, while the Pordah ladies' department, of 18. No change has been introduced in the curriculum during the year, and lessons on tailoring, fine needle-work and Kindergarten methods went on as before, along with the course of study.

The school has supplied poor girls with all educational accessories e. g. paper, pencils, books etc. free of charge, and has granted free boarding and lodging to three honorary lady teachers to secure their whole-time service, for the interest of the work. The authorities have been pressed of late from many quarters to attach a sort of dormitory to the school, where guardians, who live

away from Calcutta, could send their girls to live with competent teachers by paying their own boarding expenses and receive the benefit of a healthy surrounding during the years of training. Hence also the starting of the above-mentioned nucleus of a home for teachers, as an experiment, to which might be added later, the boarding for the pupils, if funds and encouragement be forthcoming from the generous public.

The school has given ample evidence of its utility during the past nine years of its existence. Nay, as far as we know, it is the only one of its kind, which has tackled successfully with the delicate problem of carrying education to the home of the Purdah ladies of the middle class in society; and great sacrifices have been made to secure that end. And if its sphere is confined at present, simply to a locality in Calcutta, it is no fault of its own. A glorious future is awaiting it and a vast field of work, if the generous public will only come forward with the proper measure of help that it so well deserves, to strengthen and support its endeavours. And will there be no response to this our call? Will it be like crying in the wilderness when we come to tell the public that to give the work a secure footing, the building of a home for the school and its teachers is one of pressing necessity? Reader, pause and think awhile of the object for which the school stands, think of national interests of great significance that are involved in the proper education of our women, and then decide whether it is your duty or not to support this noble institution, for which the Sister laid down her life. We quote here a few lines from the Sister's own pen to show you the line along which the school has been working since its inception.

"It is clear that as the object of the old education of Indian women lay in character, the new cannot aim lower. The distinctive element, therefore, in their future training cannot be reading and writing—though these will undoubtedly grow more common—but the power to grasp clearly and with enthusiasm the ideas of nationality, national interests, and the responsibility of the individual to race and country."

"When the women see themselves in their true place, as related to the soil on which they live, as related to the past out of which they have sprung; when they become aware of the needs of their own

people; * * * then shall a worthy education be realised; * * *"

"Such a change, however, is only possible as a direct growth out of old conceptions. The national idea cannot be imposed from without—it must develop from within. And this will be in full congruity with the national religions."

"There is no question here of educating an intellect hitherto left in barbarous ignorance. Only those can do vital service to Indian women who, in a spirit of entire respect for her existing conventions and her past, recognise that they are but offering new modes of expression to qualities already developed and expressed in other ways under the old training."

("The Web of Indian Life," pages, 91, 92 & 98.)

We conclude this brief report by giving an account of the income and expenses of the School during the year under review, as well as an account of the collections of the Sister Nivedita Memorial Fund, kindly entrusted to our hands by the Nivedita Memorial Committee of Calcutta for the benefit of the school.

INCOME AND EXPENSES OF THE SCHOOL FOR THE YEAR 1913.

Cr.		Rs.	As.	P.
Contributions of E. G. Thorp, Esq., of Boston, Mass. U. S. A.	...	2400	0	0
Small donations by various persons	...	219	0	0
By sale of books of the late Sister Nivedita by the Udbodhan Office	...	700	0	0
Total		3319	0	0
Dr.		Rs.	As.	P.
By carriage expenses—				
by hire of a stable horse at Rs. 50 per month	...	600	0	0
by coachman's wages at Rs. 11 per month	...	132	0	0
by greasing and license at Rs. 2 per month	...	24	0	0
by petty repairs of the carriage at Rs. 5 per month	...	60	0	0
by cost of a carriage	...	660	0	0
" house rent at Rs. 42 per month	...	504	0	0
" tax at Rs. 7 per quarter	...	28	0	0
" repairs of the School house for 1913	...	50	0	0
" other expenses for running the School	...	1212	0	0
Total		3270	0	0
Balance in hand in January 1914	...	49	0	0
Total		3319	0	0

THE SISTER NIVEDITA MEMORIAL FUND

Cr.	Rs.	As.	P
Cash balance shewn in our last Report (1912) ...	784	7	9
By Dr. Rash Vihari Ghose ...	1000	0	0
„ B. N. Bose Esq. ...	250	0	0
„ C. C. Ghose Esq. ...	100	0	0
„ Mrs. J. C. Bose ...	500	0	0
„ The S. D. O. Khondmals, Phulbeni, Orissa ...	24	12	0
Total	2659	3	9

ON THE CONNING TOWER.

ONE of the happiest customs in vogue during this Puja season is the exchange of Bijoya greetings, and these we offer to all our readers before proceeding to usual business. Of all the provinces, Bengal has been pre-eminently the seat of the Tantrik development in Vedic culture, and the worship of the Ten-handed Mother imparts to the Puja season in Bengal a festive joyousness such as we hardly find anywhere else. All India, however, has its happy engrossment in Ramalila and Dussera festivities, and it is of considerable national importance for us all to see that these festivities do not lose in importance, in spiritual usefulness and their wonderful joy-inspiring efficacy.

The Puja number of the *Udbodhana*, the vernacular organ of the Ramkrishna Mission in Bengal, strikes a very happy note indeed amidst all the rejoicings in Bengal, during this season of the Mother's worship, that send up their distant echoes to us. In an inspiring article it reminds us all that "Though the Goddess is brought to manifestation in artificial images through the invocation of mantras, She never becomes propitious and bountiful of favours unless respected and worshipped properly through the recognition of Her perpetual presence in the living images of women. It is because we have forgotten this truth that our autumnal Pujas mostly fall short of perfect celebration and the Goddess of Bengal and of India do not like former times bestow on them in Her bounteous mood the fourfold boons of Dharma, wealth, success and salvation." And it is not the want of proper opportunities that prevent us to-day from celebrating this truer national Puja of the Mother in Her human manifestations, for the

movement, says the *Udbodhan*, which the late Sister Nivedita inaugurated for the service of Indian womankind in this noble spirit still invites us all to this type of a national Puja of the Mother.

Indeed the institution which the Sister Nivedita founded at 17, Bosepara Lane, Baghbazar, Calcutta, as a nucleus of her noble movement on behalf of Indian women, and of which a brief report for 1913 has been published in our columns deserves the heartiest co-operation of all our countrymen. Sister Nivedita's name is no doubt a guarantee for a true appreciation of Indian womanhood and what adds immeasurably to our faith in her devotion to that ideal is the fact that she ungrudgingly made of her precious life a noble sacrifice on the altar of its service. Has not the women's institution then, that she founded with her very life-blood, the clearest claims on the attention and interest of every sincere man in India who ever gave one anxious thought on the weighty problem of Indian women? This problem is exercising at present the minds of worthy people in high official circles and we are grateful to the Amrita Bazar Patrika for having tried to draw their attention in its editorial of the 26th Sept. to this struggling institution founded by Sister Nivedita.

The ideals which this institution seeks to instil into the minds of its students along with all the useful instructions they receive are such as are bound to enable them to occupy in life their rightful place and vocation in the making of that future India towards which we all have to struggle. None had a truer vision of this India than Swami Vivekananda and none can therefore indicate more correctly the lines on which education has to be imparted to Indian women. For want of space, this number we intend to discuss in our "Occasional Notes" next month how the Swami's idea has to be developed and carried out by us. Meanwhile, we earnestly appeal to all our countrymen who feel interested in the cause of Indian women to come forward and rally round this noble movement started under the auspices and inspiration of Swami Vivekananda. The institution which forms its nucleus has passed the stage of experiment and if sufficient funds be forthcoming to give it proper scope and stability, it is sure to prove an object-

lesson to us all for solving the problem of education for Indian women in the best way conducive to the peace and progress of our home life and society. Subscriptions for the school sent to us will be duly forwarded to its authorities and acknowledged in our columns.

"ARYA": A REVIEW.

ARYA: A Monthly Philosophical Review: Editors, Sri Aurobindo Ghose and Paul and Mirra Richard from 7, Rue Duplex, Pondichery. Annual subscription, Inland Rs. 6. Foreign Ten Shillings.

This new undertaking is a notable event indeed in the world of religious literature. It even claims to inaugurate quite a new movement for working out a practical and theoretical synthesis of the world-culture in religion, the intellectual side of the movement being represented by the two editions, English and French, of the journal.

The first number of the *Arya*, we have received, gives some clear glimpses of the thought-basis of the whole movement. Science is sought to be wedded to religion, by divesting it of its dogmatism and narrowness. "The attempt to deny or stifle a truth," says the *Arya*, "because it is yet obscure in its outward workings and too often represented by obscurantist superstition or a crude faith is itself a kind of obscurantism." And again, "We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or out of living form, unless we find the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness." Such sentiments clearly shew that the *Arya* in interpreting religion takes fully into account the scientific culture of the modern age and seeks to restate it in the light of that higher culture which grew out of the Vedic and Vedantic illumination. In this respect, the *Arya* may be said to be following in the footsteps of Swami Vivekananda, the apologist and apostle to the modern world of the ancient Vedantic culture.

In fact, the most pervading note in the columns of the *Arya*, is the vindication of a higher experience which alone gives man the key to all those problems and mysteries which ordinary experience is beset with. Naturally this vindication derives its support mostly from the armoury of Vedic culture and the journal as its name indicates seeks to lay the foundation of its synthetic thought in a reconstructive interpretation of Vedic spiritual ideals.

In this connection, the series of articles entitled "The Secret of the Veda" is of special interest. The writer contends that the Vedic *mantras*, ever since they were revealed, always bore an esoteric meaning to the initiate which no class of commentators, ancient and modern, has been able to decipher, the Brahmanas and the Upanishads carrying in them only scattered fragments of that meaning. The modern scholars misled by their supposition that the Vedas are the simple outpourings of the uncultured primitive soul drawing its inspiration from the simple surroundings of primitive life have struggled hard to read into these archaic compositions a meaning which turns out to be rather a fabrication than an interpretation in any true sense; and Sayana's commentary gives us only that superficial sense which the Vedic *mantras* traditionally bear in ordinary ceremonials performed for the sake of some gain in this life or hereafter. Consequently the real secret of the Vedas,—that true meaning of the *mantras* as forming the starting-point of those lofty speculations preserved in the later Upanishads—always remained sealed to all ordinary students of the Vedas, and this secret of the Vedas the gifted writer undertakes to unfold in this important series of articles and translations.

The noble effort is welcome, no doubt. We have already found the Vedas admitting of too many lines of possible interpretation to grudge the learned writer his claim to strike out a new one, specially when we have to admit that his esoteric interpretation, if successful, may serve to restore to the *mantras* much of that direct value they possessed in the old ages of purely Vedic ritualism. Theories have been of late put forward pretending to explain Vedic *mantras* on the basis of astronomical facts or that of historical and geographical facts. The *mantras* again have been made to yield by the magic of verbal analysis the latest findings and

truths of modern science. To set any bounds, in view of all this, to the marvels of Vedic interpretation, would perhaps be foolhardiness! And as regards greater consistency in the meaning proposed, it all depends, it seems, on the philological energy and skill which any school of interpretation is able to put forth in the work. The upshot of the whole exegetic melee is the obvious truth that the Vedic *mantras* that have been handed down to us very often admit of various interpretations, of which let everybody accept the one that he finds most conducive to his welfare.

But the learned author of "The Secret of the Veda" adduces one strong argument in favour of his own view which deserves special consideration. He says that the Vedic *mantras* cannot but carry in themselves an ultra-ritualistic meaning seeing that the Upanishadic lore was the direct outcome of these earlier compositions. The abstruse metaphysics of the Upanishads can never be said to be the direct development of these *mantras*, unless these latter are shewn to lend themselves to a psycho-ethical interpretation other than the traditional ritualistic one.

The above argument is evidently based on a wrong assumption which modern scholars have made chiefly on the plausible ground of the Upanishads being compiled at the end of the Vedas. The wisdom of the Upanishads, they say unanimously, is a much later development of the Vedas. It is of course admitted by us as also by Indian tradition that the Upanishads in the form in which they appear in the compilation of Vyasa are compositions of which the date must be later than that of the Sanhitas. But this does not necessarily prejudice the position which Indian tradition has always taken, namely that the wisdom of the Upanishads was revealed in the earliest epochs of Vedic history. Indian tradition as well as that prince of Vedic scholars Sankaracharya maintains that from the very beginning of creation both the *Sakāma* and *Nishkāma mārgas*, the paths of self-interest and of renunciation in religion, were revealed. They then flowed down the ages like two parallel currents, each replenished again and again by repeated impulses from the other,—the Way of Wisdom receiving feeder roads from the Way of Work and the latter receiving its correct spirit and

direction from the former.* Text after text can be quoted from the Sanhitas and the Upanishads to prove that this was the real fact in Vedic history, and it is only the prepossessions of Western scholarship that predisposes a modern student of the Vedas to draw a hard and fast chronological line between what he calls the absolute ritualism of the Vedas and the higher spirituality of the Upanishads as constituting a reaction against the former.

The Upanishads in fact stand in no need of tracing their ultimate source in the Sanhita *mantras*. Their wisdom has again and again manipulated and philosophised upon the *mantras* no doubt to keep itself in necessary touch with the Sakāma religion of the householders, but far from being itself a later development from the Sanhitas, this wisdom is the ultimate thought, the final setting on which the Sanhitas and Tantras from age to age have to be founded and in the light of which the Brahmanas and Upanishads from age to age have to be worked out. The Vedic *mantras* themselves bear repeated testimony to the fact that a higher wisdom always stands behind their own ritualism. The Rigveda is never tired of speaking of the Paramapada, the highest essence of the Devas it worships; it gives repeated hints of a superior spiritual discipline or Vajna in which all material adjuncts are dispensed with; even it bursts out into the enthusiastic declaration that there is a Supreme Seat for all the Devas to dwell in and him who knows That not, what will all these *Richas* or *mantras* avail? And all such outbursts of a higher mood of the Rishis even while invoking the gods by *mantras* for the sake of some worldly benefit do not occur only in Suktas alleged to be composed much later but are scattered throughout the Rigveda.

The argument therefore that the Vedic *mantras* must of a necessity be interpreted in an ultra-ritualistic sense to bring them in a line with the

* The Upanishads are the teachings of higher wisdom that from the earliest Vedic ages passed down from mouth to mouth, mostly liable, unlike the Sanhitas, to variation both in their verbal expression and number even after their first great compilation by Vyasa. Their line of evolution was synchronous with that of the Sanhitas, till at least the latter ceased to receive additions after the composition of the Sukla-Yajurveda. It is to the Upanishads and not the Sanhitas that tradition always turned for the remains of the esoteric teachings of the Vedic Rishis.

wisdom of the Upanishads which was built upon their foundation does not at all appeal to our understanding. The Upanishads themselves testify how their wisdom was originally revealed (e. g. Chhand. I. 4.) and they themselves always accept the Vedic *mantras* in their ritualistic sense (e. g. Mund. I. 21.). And this they do, not in a spirit of revolt from them but with the object of leading a devotee to a higher path of renunciation, always seeking to idealise the Vedic ritualism so necessary in the first stages of spiritual life. Thus when the Upanishads themselves do not recognise any necessity of upsetting the accepted ritualistic trend of the *mantras* for the sake of establishing their own pedigree and status, why should we be in a hurry to divest these *mantras* of their accepted ritualistic sense in order to invent for the Upanishads a source of inspiration they would never care to own?

But even though this overdrawn argument in favour of a non-ritualistic interpretation of the *mantras* falls to the ground, "The Secret of the Veda" will continue to have for us, none the less, a really profound interest. The ritualistic meaning of the *mantras* was originally most acceptable because the purpose which they originally served was purely ritualistic, but since those ancient rituals are not in vogue now except in scattered instances, a non-ritualistic interpretation of the Vedas with no pretensions to upset ancient traditions of spiritual culture is bound to be of great benefit, and it is impossible to admire too highly that scholarship and talent which have addressed themselves to this Herculean task.

The other contents of this number such as "The Synthesis of Yoga," "The Eternal Wisdom" etc. serve to impart to the journal as a whole most interesting and instructive features which promise to win for it before long a very high place in the periodical literature of philosophy and religion.

AN IMPORTANT ANNOUNCEMENT.

The venerable writer of the most authentic account of Sri Ramakrishna's life,—the Bengali Volumes of श्रीश्रीरामकृष्णजीनামचरित, —His Holiness Swami Saradananda, the Secretary of the Ramakrishna Mission, has undertaken to write for the English-knowing public in India and abroad a biography of the Divine Saint of Dakshinēshwar.

The Prabuddha Bharata is going to publish in its columns, most likely from the next month, monthly instalments of this valuable production directly as they come from the writer's pen. This announcement, we believe, will be received with great interest and pleasure by all our readers and constituents.

NEWS AND MISCELLANIES.

SWAMI Purnananda of the Ramakrishna Mission has taken over the charge of newly established Ramakrishna Sevashrama at Midnapore. On his arrival there, he was received at the Railway Station by the members of the Managing Committee and some respectable gentlemen of the town. We trust the Sevashrama has a prosperous future of service to suffering humanity assured for it under the guidance of the Swami Purnananda who has had himself a good medical education and who in connection with the Mission work of medical relief in several parts of the country had discharged his duties with great credit.

THE report of the Ramakrishna Home of Service Benares for the months of July and August 1914, shows that 128 new indoor patients were treated but 22 patients had to be refused admission for want of accommodation. The total number of outdoor patients amounted to 7114 i. e. an average attendance of 118 daily. Some general relief work was also done. For the growing needs of the Sevashrama, extension work has been undertaken on the newly acquired land, on which two or three separate infectious wards are intended to be erected. Besides a number of other wards, provision will also be made for a block for invalids, workers' quarters, and resident medical officer's quarters.

SRI Ramakrishna Vivekananda Vedanta Society, Teppakulam, Trichinopoly celebrated the Sri Krishna Jayanti and the Navaratri festivals by holding series of public lectures on religious topics.

Dr. Sri Ram of Ram Ashrama Dispensary, Kaithal, Karnal, has sent us a report of dispensary work. The total number of patients treated during Sept. 1913 to Sept. 1914 are 11315 of which 60 p. c. of the patients were treated free, and besides, 200 sweepers and chamars were relieved at their homes. The expenses were met by Dr. Sri Ram.

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha, Upan. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA (In Madras 1892—1893.—IV.)

The whole universe is one chain of existence of which matter forms one pole and God the other;—the doctrine of Vishistadwaitism may be explained by some such ideas.

The Vedas are full of passages which prove the existence of a personal God. The Rishis who have through long devotion seen God have had a peep into the unknown and have thrown their challenge to the world. It is only presumptuous men who have not walked in the path described by the Rishis and who have not followed their teachings, that criticise them and oppose them. No man has yet come forward who would dare say that he has properly followed their directions and has not seen anything and that these men are liars. There are men who have been under trial at various times and have felt that they have not been forsaken by God. The world is such that if faith in God does not offer us any consolation, it is better to commit suicide.

A pious missionary went out on business. All of a sudden his three sons died of cholera. His wife covered the three dead bodies of her beloved children with a sheet and was awaiting her husband at the gate. When he returned she detained him at the gate and put him the question, "My dear husband, some

one entrusts something to you and in your absence suddenly takes it back. Will you feel sorry?" He replied, "Certainly I would not." Then she took him in, removed the sheet and showed the three corpses. He bore this calmly and buried the bodies. Such is the strength of mind of those who hold firm faith in the existence of an all-merciful God who disposes of everything in the universe.

John the Baptist was an Essene—a sect of Buddhists. The Christian cross is nothing but the Sivalingam converted into two across. Remnants of Buddhist worship are still to be found among the relics of ancient Rome.

The Absolute can never be thought of. We can have no idea of a thing unless it is finite. God the infinite can only be conceived and worshipped as the finite.

In the South, some of the *ragams* are sung and remembered as independent *ragams* whereas they are derivations of the six primary ones. In their music, there is very little of *Murchchhana* or oscillating touches of sound. Even the use of the perfect instrument of music is rare. The *Veena* of the South is not the real *Veena*. We have no martial music, no martial poetry either. Bhavabhuti is a little martial.

OCCASIONAL NOTES.

EDUCATION in every country should follow the lead of its National Ideal. This is the very first principle for every educationist to lay by heart, and no scheme of education for any country can be prepared unless first its National Ideal is properly understood. Let our educationists, therefore, both official and non-official, ask themselves the initial question whether they have properly understood the National Ideal of India.

We have been explaining again and again in our columns that the National Ideal of India is not political as in European countries, but spiritual, consisting in the practice, preservation and diffusion of the synthetic spirituality which the history of India has evolved for us. It is this National Ideal which should form the foundation and the regulative principle in that scheme of life and education which India has to adopt for herself for all time to come. A nation with such an ideal may be unique in this world, but verily it is such a nation that we have got to deal with when we undertake to tackle the problems of India. There is no choice left in this matter; you cannot change the long-pursued course of this unique nation to bring it in a line with others. Such an attempt is not only bound to fail, but by upsetting the natural flow of its very life-principle it would spell death to this nation. Yet how few of us imbued with Western culture are alive to the fatal character of this attempt?

To recognise fully this National Ideal of India is to bring its problem of education half way towards its solution. Every child that is born into India and the inheritance thereof is as a hostage given to this National Ideal and in that light we have to bring up and educate the child. Let it receive all such instructions as would enable it in future to

understand the modern world, its ideas and its strivings, but whatever it would receive in life in the way of intellectual equipment constitutes only the resources which its life-mission has to manipulate in order to its own fulfilment. "And what is the mission with which every Hindu child is born? Have you not read the proud declaration of Manu regarding the Brahman where he says,—that the birth of the Brahman is—'for the protection of the treasury of religion'? I should say," declares Swami Vivekananda (Ramnad Lecture, Complete Works, Part III), "that *that* is the mission not only of the Brahman, but of every child, whether boy or girl, who is born in this blessed land,—'for the protection of treasure of religion.'" "The secret of a true Hindu's character," he goes on to say, "lies in the subordination of his knowledge of European sciences and learning, of his wealth, position and name, to that one principal theme which is inborn in every Hindu child—the spirituality and purity of the race."

This subordination of all knowledge acquired to the national spiritual ideal in India constitutes the most correct statement of the problem of education in our country, and we have to briefly discuss today how this problem, stated in that correct way, has to be solved by us, specially with regard to the education of Indian girls. During all that period of our modern history when we have been rather feeling our way to a proper system of education for ourselves, Indian women were not urged forward to cast in their lot with us in all our precarious experiments. The dangers of a wrong system of education that denationalise a people multiply hundredfold if their womenfolk are victimised by it as easily and hurriedly as themselves. The staying power of a society exposed to the forces of dissolution lies in its women, and if our

countrymen experimenting with the European system of education did not sufficiently bring forward their women to share with themselves the fruits of that system, they are to be congratulated on their hesitating attitude. But now the ground has been cleared of all doubts and surmises, the National Ideal has been re-discovered for us in all its glorious import, and we are in a position to solve the problem of education not only for our boys but also for our girls.

The most important point in this problem, as we have said, is the subordination of all the knowledge to be acquired to the spiritual purpose of our individual and collective life. Now this subordination would have been quite a normal phenomenon in our thought-life, had we already possessed a ready-made culture which involved that subordination as an accomplished fact and factor. But this is not the case; we have yet to create a new culture on the foundations of the old and behind the problem of education, we have a still greater problem to face.—the problem of a national culture. So the pioneers of this new culture have themselves to become the pioneers of the new scheme of education. And where are these pioneers of the new culture to come from? Surely from the ranks of those self-devoted workers in whom the national spiritual ideal, or the spirituality of the race shines forth to bring into perfect subordination all that learning or knowledge which the modern world can impart. It is from life and not from verbal teaching that true education or culture is imbibed, and specially when it is a question of spiritualising a student's outlook on all that is to become his acquisition in knowledge, the necessity of the teacher himself illustrating constantly through his life and company the peculiar standpoint and elevation of character to be attained is quite indispensable.

Therefore the teacher who has to do pio-

neering work in diffusing true culture and education in our country must be a man of engrossing spirituality, radiating all around an atmosphere of selflessness and capable of lifting up the soul while giving food to the intellect. He must be more or less an embodiment of the National Ideal of India, his sole concern in life being its realisation in himself and its establishment in the life of others. If teachers of such single-minded devotion be not forthcoming to lay the foundations of the new culture, the new system of teaching, then never will the problem of education in India be solved. This fundamental truth was comprehended in all its significance by Swami Vivekananda, and he made it therefore one of the aims of the Order of Sannyasins he founded that they should take up with the co-operation of the public the problem of education in India. But the public mind in India is still struggling to have a clear grasp of the National Ideal and has not yet emerged from such educational experiments as are yet to teach it a bitter lesson of experience.

But to Swami Vivekananda and his movement, Sister Nivedita proved a valuable acquisition and with her self-sacrifice as an asset no less than the financial help received from a foreign land, the Swami set about to tackle a vital part of the problem of education in India. The result was the educational institution at Calcutta that now bears the name of the Sister. This institution has the two-fold object of training up lady teachers of the type we have indicated above and of spreading education and culture among women on the basis of "the spirituality of our race," so that they may bear their own part of the national life-mission, "the protection of the treasure of religion." The institution is of course still in its infancy, having but taken only the initial steps on the way of fulfilling its objects. The teachers trained up are very few in number and are equal to the task of imparting only

elementary education. But the value of right direction in such a movement is enormous, specially when there is so much groping in the dark everywhere in our country as to the proper way of serving the cause of Indian women. The short history of the institution is a record of noble struggles in which the spiritual strength and fortitude of the workers have been daily put to the test and have daily triumphed, and if there is one cause more than another to which this institution has owed its continued existence, it is the inherent vitality of correct methods and correct ideals.

In spreading education among our women, we have not only to make spirituality the governing principle in the system of teaching to be adopted, but also have to leave to women themselves the whole work of teaching. Swami Vivekananda's motto was that women must themselves work out their own problems. This implies that a women's movement, guided by ladies whose lives are fully consecrated to our national spiritual ideal, should take up, all by itself, the cause of Indian women. In some of his conversations, we find the Swami wonderfully developing this idea and giving the outlines of a new monasticism among Indian women. Sri Ramakrishna Paramahansa himself has left us ample provision for starting on independent spiritual resources an independent monastic order among women, and what is still required is only the rallying round the nucleus provided, of ladies with intellectual equipment. If this need is not supplied otherwise, Sister Nivedita's institution is sure to supply it by and by, for already its small band of teachers by their religious self-consecration suggest a beginning of the realisation of Swamiji's idea.

We have dealt with the question as to the precise type of teachers required in our country to do pioneering work in education. The further question as what are to be taught and how to teach them is not much difficult to

solve. If the National Ideal is known, the question of standpoint in the review of all the useful branches of learning is settled once for all. Then, education should always have the more practical object of enabling every student to properly adjust his life in future to his environments, domestic, social and economical. All these lines of thought are easy enough to follow, but what, really speaking, forms the crux of the educational problem in India is not the question as to what the teaching or curriculum should consist of, but rather the national type of character which the teaching should aim at and the proper agency and means to create it. We have had enough of experiments to prove that the mere study of text-books on ancient literature, philosophy or religion does not produce the national type of character and culture. We have seen Indian scholars ransacking the ancient annals and ancient literature without having gained a true insight into that National Ideal which created Indian history, or developed in themselves an irresistible impulse to devote their lives to the work of re-instating that Ideal. We have had enough of tinkering methods, trying to mechanically foist on modern science and thought the study of ancient scriptures or the discipline of traditional spirituality. These methods are bound to fail, for they have not behind them that intensely spiritual atmosphere which teachers alone of the type we have indicated can create around them. So unless we make room in our midst for such pioneers of education and culture as have no other concern in life but to embody in themselves the national ideal of spirituality and renunciation, having first thoroughly understood it, its workings and achievements in history, its power to restate and absorb whatever is acceptable in Western culture, no amount of money, name or fame, piled up together for the purpose, will avail us in solving the problem of our education and culture.

VISIONS OF PEACE.

HUMAN mind naturally tries to fly from the present scene of a world at war to a future world of peace, and is already indulging itself in visions of peace.

Each of the opposed parties in the present struggle is loud to allege that it fights in the best interests of peace and civilisation. England with all her allies ceaselessly pleads that peace cannot spread its soft wings over humanity so long as Kaiserism, the mailed fist of ambitious Germany, stands raised to give it at any moment a knock on the head. It is not enough to bring Germany to its knees, we must cripple it and crush it for ever that peace may be assured to the world.

And Germany grumbles out its complaint that civilisation, like water, cannot be thwarted too long from finding its own level. Pent-up Germany is the gravest wrong committed on the civilisation and peace of the world and German ambition is nothing but the natural impulse of a genius for world-empire which finds itself robbed of its due scope and outlet owing to their monopoly by England as the merest accident of priority. Why should Germany submit to a forced disqualification from building up civilisation on an imperial scale, when England whom chance has brought that glory cannot prove her superior qualification in any of the civilised pursuits of man? Far better it is for Germany to die fighting for its rightful place in this world than to bear the stamp of this infamy on its forehead.

So each belligerent makes out a case for itself and judging their merits on the accepted standards of Western life and civilisation, you cannot fasten the blame on either of the parties. It is proper for England to fight to maintain her position in the political world and she cannot conscientiously blame Germany too for contesting that position. Let us have

a bit of plain-speaking from both when they are at mortal grips with each other. Every intelligent on-looker knows fully well why those in a country at war who stay behind and have time enough hanging heavy on their hands raise a snivelling cry for peace of the world shattered by their enemy, as if that peace has ever been their deepest concern, and not political power and position! That cry is but a sop to staggered humanity whose sympathies it is the interest of each country at war to seek.

The terms, therefore, which a belligerent country proposes in time of war for the lasting peace of the world may be dismissed as unworthy of serious notice. They are in fact nothing but a veiled justification of the war that it makes on the enemy, and do not at all promote the cause of peace in the world. Those who have the real good of humanity at heart and value it beyond any political motive would do well to stand aloof from all the factious denunciations which nations at war hurl upon one another.

But there is a growing party of pacifists in Europe whose voice has made itself specially attractive to us during this time of war. There are those who build their hopes on the increasing authority of Hague conventions,—on international arbitration as a substitute for war. But as the international arbiters of Hague have not the wherewithal to enforce their decisions on recalcitrant nations, the late Mr. W. T. Stead's scheme of the United States of Europe is obviously an improvement on the former. The essence of this scheme is a federation of European States with "a central parliament backed by an army which acts purely as an international police-force."

In an article headed "The Only Way Out," the *Review of Reviews* of September discusses Mr Stead's scheme and its chances of

success as affected by the present situation in Europe. While presenting his doctrine in his book *The United States of Europe*, Mr. Stead said :

Two elements are needed if the Federation of Europe is to be attained by the same road as that by which other federations had been brought about on a similar scale. The first and most necessary is the existence of some extraordinary force sufficiently powerful to necessitate the union of those whose existence it threatens.

The article referred to above points out that "the necessary shock to bring the Federation into being" has been given by the German Emperor who has bullied Europe into the present war :

Already the first shock of war has brought about the practical federation of the rest of Europe for war, and it is for us to see that this federation is not allowed to dissolve at the end of the war, but is carried on for the purposes of peace.

Now suppose England seizes this golden opportunity to bring about a federation of European nations, and humbled Germany is allotted a place therein, will that solve the problem of Germany? You cannot say that German ambition which has created the problem for her must have to be sacrificed in the interest of the larger problem of European peace, that being exactly what the present war is expected to accomplish. For if Germany is to have her say, she will reply: Well, it is all very good for England now to play the apostle of European peace, for she had the start of us all and has already hacked her way to a leading position in politics, and now turns round to humbug other nations into a federation for peace in order to keep off all rivalry for the world-empire she enjoys and wants to enjoy in perpetuity; ah! "perfidious Albion."

Authors like General Von Bernhardi and Henrich Von Treitschke who have, frankly made the inmost sentiments of the German nation accessible to the outer world pooh-pooh the idea of peace as a superior motive

in European politics. They rightly maintain that competition is the very soul of European politics, and the new Germany which feels in all its limbs the impulse of a genius for world-empire declares with Bernhardi: "For us there are two alternatives and no third—world-dominion or ruin, *Weltmacht oder Niedergang*."

If Germany declares her ambition to be legitimate, European politics cannot help admitting it. Neither does it behove England who has realised that ambition herself to deny Germany the right of cherishing it. The argument sometimes put forward that the German system of internal government disqualifies her from an attempt to build up a world-empire is quite flimsy. It has yet to be proved that democracy is the highest form of government, and German culture and civilisation in peace are not inferior to any as yet reached by any European nation. Brutalities committed under the exceptional circumstances of war can hardly discredit them. So on what grounds will European politics sitting in impartial judgment on Germany condemn her political ambition?

The only ground for such condemnation, therefore, is the breach of universal peace which German ambition involves as a necessary condition of its pursuit. But peace was never the highest motive in European politics; rather competition involving war when necessary is its very essence, and to eliminate that spirit of competition from European politics is to transform it into something other than itself. Mr. Stead's scheme of the United States of Europe proposes to reform European politics to death. It ignores the deeper currents of political passion which mould the life-history of European nations. Would you have the very instinct of earth-hunger quenched that lies ingrained in every political body? Would you have the most natural impulse for expansion killed in every political nation? Expansion is the watchword of political life in Europe and if England proposes

today to others to have that spirit in them arrested for the sake of peace, the latter may well chuckle on the sly at what they would either call England's selfish craftiness or her satiety. But England is not really going to do anything of the like; she is fully aware of the stern realities of European political life, and is ready to grimly oppose today through bloodshed and steel the pretensions of any rival to dislodge her from her political position. She knows that by bravery in war she has gained what she has ever to keep to herself by bravery in war.

The present war therefore has neither been waged in the interests of peace, nor can it be made to serve those interests by setting up a European coalition to put down political rivalry. The real causes of this war are political, and the future historian will sift them out from all the archives of modern diplomacy that talk so abundantly of efforts for peace and righteousness of cause.

The unavoidable conclusion is that peace can never form a governing motive in European politics. The latter has its own standards of honour, of glory, of greatness, and none of these is going to be sacrificed for the sake of peace. It is only a half-truth serving well only purposes of abusive animosity to say that any political nation ambitious of self-expansion is a constant menace to the peace of the world. The real truth is that European politics by its very nature constitutes a perpetual menace to that peace. Visions of peace therefore are but the idlest dreams for these nations who have politics for the foundation of their life and greatness. By the very trend of its civilisation, Europe is debarred from finding proper means even to minimise the chances of war, and nothing short of a stupendous miracle is necessary to effectively modify that trend. And unless the very basis of European civilisation, namely the political type of nationalism, be replaced by that higher type of nationalism which it has been given to India to preach to modern mankind, Europe

is sure to drift from one war to another, till in the prophesied Armageddon one day all its mighty political ambitions meet with that inevitable crush towards which everything that is of the earth earthy moves with predestined steps.

• EPISTLES OF
SWAMI VIVEKANANDA.

XXIII.

C/o E. T Sturdy,
High View, Coversham,
Reading, Eng., 17th Sept. '95.

Dear—

Mr. S— and I want to get hold of a few of the best, say, strong and intelligent men in England to form a society and therefore we must proceed slowly. We must take care not to be run over with "fads" from the first. This you will know has been my policy in America too. Mr. S— has been in India living with our Sannyasins in their manner for sometime. He is an exceedingly energetic man, educated and well versed in Sanskrit.Purity, perseverance and energy— these three I want, and if I get only half a dozen here my work will go on. I have a great chance of such a few.

Yours with best wishes

Vivekananda.

XXIV.

Reading, England,
24th Sept. '95.

Dear—

I have been helping Mr. S— in studying Sanskrit..... Mr. S— wants me to bring over a monk from India from amongst my brethren to help him when I am away in America. I have written to India for one..... So far it is all right. I am waiting for the next wave. "Avoid not and seek not—wait for what the Lord sends," is my motto.....I am a slow writer but the heart is full of gratitude.

Yours with best wishes

• Vivekananda,

XXV.

Reading, England.
Oct. 4th 1895.

Dear—

* * * Life is a series of fights and disillusionments..... The secret of life is not enjoyment but education through experience. But, alas, we are called off the moment we begin really to learn. That seems to many a potent argument for a future existence..... Everywhere it is better to have a whirlwind come over the work. That clears the atmosphere and gives us a true insight into the nature of things. It is begun anew, but on adamant foundations. * *

Yours with best wishes

Vivekananda.

XXVI.

Oct. 4th 1895.
Reading, England.

Dear—

* * Purity, patience and perseverance overcome all obstacles. All great things must of necessity be slow. * *

Yours with love

Vivekananda.

XXVII.

Reading,
Oct. 6th 1895.

Dear—

* * I am translating a little book on Bhakti with Mr. Sturdy with copious commentaries, which is to be published soon. This month I am to give two lectures in London and one in Maidenhead. This will open up the way to some classes and parlour lectures. We do not wish to make any noise but to go quietly. * *

Yours with best wishes

Vivekananda

XXVIII.

London, 21st Nov. 1895.

Dear—

I sail by the Britannia on Wednesday the 27th. My work so far has been very satisfactory here and I am sure to do splendid work here next summer. * *

Yours with love

Vivekananda.

XXIX.

228 West 39th Street, New York,
8th Dec. '95.

Dear—

I arrived last Friday after ten days of a very tedious voyage. It was awfully rough and for the first time in my life I was very badly sea-sick..... I have left some strong friends in England who will work in my absence expecting my arrival next summer. My plans are not settled yet about the work here. I have an idea to run to Detroit and Chicago meanwhile, and then come back to New York. The public lecture plan I intend to give up entirely, as I find the best thing for me to do is to step entirely out of the money question—either in public lectures or private classes. In the long run it does harm and sets a bad example.

In England I worked on this principle and refused even the voluntary collections they made. Mr. Sturdy bore the major part of the expenses of lecturing in big halls—the rest I bore. It worked well..... If people want me they will get up lectures. I need not bother myself about these things. If you think after consultation with — and — that it would be practicable for me to come to Chicago for a course, write to me. Of course the money question should be left entirely out.

My idea is for autonomic, independent groups in different places. Let them work on their own account and do the best they can. As for myself, I do not want to entangle myself in any organisation. * *

Yours with blessings

Vivekananda.

XXX.

Dec. 10 1895.
228 W. 39th Street, New York.

Dear—

* * I have received the Secretary's letter and will be glad to lecture before the Harvard philosophical club as requested. The only difficulty in the way is: I have begun to write in earnest, as I want to finish some text-

books to be the basis of work when I am gone. I have to hurry through for little books before I go.

This month notices are out for the four Sunday lectures. The lectures for the first week of February in Brooklyn are being arranged by Dr. Jones and others.

Yours with best wishes
Vivekananda.

XXXI.

29th Dec. 1895,
New York.

Dear Sister,

In this universe where nothing is lost, where we live in the midst of death *in Life*, every thought that is thought, in public or in private, in crowded thoroughfare or in the deep recesses of primeval forests, lives. They are continuously trying to become self-embodied, and until they have embodied themselves, they will struggle to express themselves, and any amount of repression cannot kill them. Nothing can be destroyed—those thoughts that caused evil in the past are also seeking embodiment, to be filtered through repeated expression and, at last, transfigured into perfect good.

As such, there is a mass of thought which is at the present time struggling to get expression. This new thought is telling us to give up our dreams of dualism, of good and evil in essence, and the still wilder dream of suppression. It teaches us that higher direction and not destruction is the law. It teaches us that it is not a world of bad and good, but good and better—and still better. It stops short of nothing but acceptance. It teaches that no situation is hopeless, and as such accepts every form of mental, moral or spiritual thought where it already stands, and without a word of condemnation tells us that so far it has done good, now is the time to do better. What in old times was thought as the elimination of bad, it teaches as the transfiguration of evil and doing better. It above all teaches that the kingdom of heaven is

already in existence if we will have it, that perfection is already in man if he will see it.

The Greenacre meetings last summer were so wonderful simply because you opened yourself fully to that thought which has found in you so competent a medium of expression, and because you took your stand on the highest teaching of this thought that the kingdom of heaven already exists.

You have been consecrated and chosen by the Lord as a channel for converting this thought into life, and every one that helps you in this wonderful work is serving the Lord.

Our Gita teaches that he who serves the servants of the Lord is His highest worshipper. You are a servant of the Lord, and as a disciple of Krishna I will always consider it a privilege and worship to render you any service in the carrying out of your inspired mission wherever I be.

Ever your affectionate brother,
Vivekananda,

IN THE HOLY LAND.

(*Concluded from page 191.*)

THE ENVIRONS OF BETHLEHEM.

One cannot but observe the contrast between the fertility of Bethlehem and its vicinage and the sterility of the district around. Perhaps it was this richness of natural soil which gave the name of Bethlehem, meaning the House of Bread. Olive-groves, vineyards, cornfields and figs are abundant. In the spring, the hills and valleys glow with wild flowers, especially red ones of many kinds, and a little white one called the Star of Bethlehem. The East furnishes such a combination of subjects for poetic imagery and allegory, and in the Psalms and the Parables of our Lord this is frequently present. Of course the whole land is invested with fanciful folklore, and here is a pretty old rose-story, anent the birth of the rose, which should be re-

membered when the roses are in bloom. It tells of the field Floribus at Bethlehem, where in a fair maid having been unjustly accused, was doomed to be burnt. The fire was roaring, and the maid after a fervent prayer that God would establish her innocence, entered the flames. And immediately the fire was extinguished and the faggots that were burning became red rose-bushes, full of roses, and those that remained unkindled became white rose-bushes, and these were the first rose-trees and roses that ever man saw.

SOLOMON'S POOLS.

What are known as Solomon's Pools are situated about three miles from Bethlehem. He caused them to be constructed in order that a constant supply of water might be provided for the use of Jerusalem, and more particularly for the sacrificial requirements of the Temple. In their vicinity, on the summit of a conical hill, called the Frank mountain, are the ruins of Herodium, a castle erected by Herod the Great.

One is sorry to notice the influence of Western civilisation on the gradual extinction of national dress. What could have been more becoming and beautiful than the dress of a woman of Bethlehem! With the exception of the embroidered bodice, flowing head veil, and her curious head ornament of silver coins, she has adopted common Western fabrics of ugly design and clumsy European boots and shoes.

As we drove back to Jerusalem in the late afternoon, we passed various quaint figures, some trudging on foot, others somnolent on donkeys or drowsy on camel-back, making their patient way along the road, lending a variety to the scene which those in quest of the picturesque could not fail to appreciate. From afar came the faint sound of sheep-bells, the lowing of the cows and the voices of the herdsmen bringing their cattle home. As we re-entered Jerusalem, evening was closing in with a deep blue sky glittering with stars, ravishing to behold.

When preparations were made for my departure, I regretfully bade farewell to Palestine, for my visit from start to finish had been full of pleasing occurrences and novel situations. Whoever has had the privilege of visiting the Holy Land has added a precious flower to the wreath of his experiences, which leaves behind a fragrance and sweetness. I returned by train to Jaffa, and then it was once more a night passage back to Port Said from which port, I left three days later for Italy.

CONCLUDING REMARKS.

In conclusion, a few remarks about things in general will perhaps be admissible.

• Much of the disenchantment which comes to the average traveller in Palestine, is due to the fact that he expects to find things and places as he has coloured them in his own mind, and he is naturally loth to have his delusions destroyed. What is rather disconcerting to him is the inability of arriving at accuracy of statement as regards sacred localities and places. But the doubts which envelope the lesser things do not extend to the greater: they attach to the "Holy Places," but not to "the Holy Land." Alike in Sacred Topography and in Sacred History, we have a free atmosphere of truth above, and a firm ground of reality beneath that cannot be affected or disturbed, and it is still an ineffable pleasure to see what was the ordinary aspect of the objects, the outlines of the hills, that met the eye of those of whom we read in the Old and New Testaments. It is not sufficient to be simply conversant with the historical associations and topographical interests of Jerusalem: the visitor's aim should be, not merely to find a city recognisable only by distinguishing landmarks,—his inner consciousness must have conceived the true spirit of the place and opened up a vista of scenes and incidents which, taken collectively and connectedly, blend themselves into unmistakable and inimitable individuality.

EXPLORATION.

None can visit Palestine without realising how great a debt is owed to the men who have patiently carried out their researches here under the auspices of the Palestine Exploration Fund. Incidentally, I may mention that as a young man, Lord Kitchener was Director of this Society, in the interest of which he did valuable surveying work in the Holy Land. After years of tireless exploration, research work has succeeded in reconstructing the ancient civilisation of Palestine. Many interesting discoveries have been made, and new facts brought to light, which will doubtless compel some archaeologists to modify their views on the remains, about which wide discrepancies have existed. Beneath the earth of the trespassing years, and below the stones and rubbish still lies buried the old Jerusalem. The amount of labour and research that Dr. George Adam Smith D. D., L. L. D. must have expended on the recent work, "Jerusalem. The Topography, Economics, and History from the earliest times to A. D. 70," brought out by him, would be difficult to estimate. Amongst other things it throws light upon the complicated question of the Royal revenues, with the estates, tribute, tithes and taxation from which they were drawn, and likewise upon the manifold revenues of the Temple. It seems startling at first to be told that the Temple enjoyed great importance as a bank and trading centre, and that the High Priest and his Counsellors were trustees and accountants on a large scale. But ample textual evidence is advanced for every statement and perpetual reference is made to the fact that in ancient Babylon, temples lent money, grain and other goods, and they were used as safe-deposits of money not only by kings but by private individuals too.

The earliest mention of Jerusalem is made in The Tell-el-Amarna Letters, about 1400 B. C., which show that long before this date Jerusalem (Uru-Salim, the City of Peace) was a fortified capital under hereditary rulers. In

1887 some three hundred clay tablets with cuneiform inscriptions were discovered at Tell-el-Amarna, a place on the Nile, which has ruins of a temple and palace founded by Amenophis IV. These tablets contained Egyptian correspondence with Babylonia, Assyria, and other Eastern nations. The illuminating way in which Dr. Smith incorporates the contents of these famous Letters in his description of primitive Jerusalem is excellent, and he employs every species of data—the Biblical writings, Talmudic literature, and Roman and Greek authors, as well as Semitic inscriptions—in the composition of his book.

THE JEWS.

We may notice here two movements in regard to the colonisation of the Jews. The Zionists, or the advocates of the Jewish colonisation of Palestine, and the Jewish Territorial Organisation, of which Mr. Zangwill is the head. The former is conscious of possessing one very valuable asset—the strong Jewish instinct in favour of the Holy Land. It has already strengthened the Jewish position by economic and agricultural means, and is now taking steps for the establishment of a Jewish University in Jerusalem. In Palestine, Hebrew, which a few decades ago was almost a dead language, has now become the language of daily intercourse, and in the schools the language of Isaiah is used for scientific and technical purposes. This restoration of one of the classical languages of antiquity is a remarkable phenomenon in the general revival of the Jews in their historic home. A Technical College lately built at Haifa, at the foot of Mount Carmel, is to have Hebrew as its official language. The Jewish University in Jerusalem is to be the coping-stone of the edifice that is to house the new Jewish learning and art that have received their impulse from the Zionist Movement.

The other party looks towards the creation of a Jewish settlement, where also the overflow of Jewries of other countries can live its

life untrammelled by external influences, anywhere except in the Holy Land. During the few years of the existence of the Jewish Territorial Organisation, or the Ito, as it is termed, it has considered several parts of the world from the point of view of Jewish colonisation on autonomous lines. The United States, Canada, Australia and Mesopotamia have all come within its purview. Mr. Zangwill favours Angola, but his friends condemn the idea of a colony in Portuguese West Africa. To secure the success of such a project the people to be transplanted must be able to support themselves by agriculture and must moreover be willing to settle in and build up for themselves a new land in the wilderness. The Jewish is a non-agricultural race, for throughout Europe, until two or three generations ago, the Jews were rigidly excluded from all agricultural pursuits, and one cannot expect agriculture to be the industry of a race which has been shut up in walled towns for eighteen centuries.

Palestine has advantages over all other countries that have hitherto been suggested. Above all, it has already in its twenty Jewish agricultural colonies the nucleus of a Jewish State.

The Jews have four sacred places in Palestine, namely, Jerusalem, Hebron, Tiberius and Safed.

MATTERS RELIGIOUS.

The native populations of modern Palestine are divided by religion into three great classes, Mohammedans, Christians and Jews. The Mohammedans are divided into several sects: The *Sunnites*, or orthodox Moslems; the *Shiites*, who are chiefly members of the Eastern, or Persian, branch; the *Ansirlyeh*, another dissenting Mohammedan sect exclusively confined to Northern Syria; and the *Druses*, with Lebanon as their religious headquarters.

In Acre there lives, the exiled "*Bab*," the head of a religion with many adherents in Persia, and some American and English

followers. The *Bab* claims to be an incarnation of God.

Amongst the Christians, the Orthodox Greek Church look to "Holy Russia," for their protection and support. The Latin Church, as the Roman Catholic system is called in Palestine, is under the guaranteed protection of France.

The Vatican keeps up in Palestine, in Syria, Asia Minor and Turkey in Europe, a vast machinery of missions, religious houses and printing-presses, all destined to bring the claims of Rome before the Eastern Churches, and win them over to the view, that without submission to the infallible Pope, there is no hope of salvation. A few years ago, Ghalib Pasha, who accompanied the Ottoman mission to Rome on the accession of the present Sultan, was asked by the Pope whether the Sublime Porte would consider the question of selling the Holy Sepulchre, with a view to its being transferred from Jerusalem to Rome. Ghalib Pasha replied that he had no authority to treat on this subject. The Pope's desire to add the Sepulchre to the local treasures of the Roman Church is evidence that the old devotion is as great as ever.

The *Melchites*, or Greek Catholics are a compromise between the Greek and Latin systems of Christianity. Other Eastern Sects which acknowledge the Pope—are the Armenian Catholics, the Maronites, the Syrian Catholics and the United Nestorians. There are also the *Armenian Orthodox Church*, the *Copts*, the *Abyssinians*, the *Syrian Church*, and the *Nestorians*.

The Protestant community of Christians in Palestine is small in numbers, and the *Anglican Church* is making itself more practically felt than was formerly the case. The German Evangelical Church is very active in educational, medical and missionary work in the land.

THE END.

C. E. S.



PARABLES OF SRI RAMAKRISHNA.

VIII

THE PARABLE OF THE SEVEN JARS OF GOLD.

For man contentment is a treasure worth
Collected all the treasures of the earth ;
While lust of lucre blights to death at last
Its victim's life in demon grip held fast.

A barber poor but happy, free of want,
Once chanced to pass a Jaksha's lonely haunt,*
—A forest tree with boughs and branches high,—
When up he heard a voice but none could spy.

He listen'd, keen but creepy in his blood,
Transfixed he felt and heart-beat with a thud,—
"Oh, barber, barber,"—called was he and told,
"Well, would you have the seven jars of gold?"

His dormant greed was touched : he faltered out,
"If God on high of mercy great no doubt
Takes pity thus on me a barber poor,
Your offer how, oh sir, should I abjure?"

"Then take the jars, at once your home they reach,"
Thus closed the strange unseen receding speech.
The barber hastened home, unlocked his room,
And found the gold in jars in shining bloom!

His eyes he feasted on them one by one ;
While like one silken thread of luck unspun,
He found one jar half-filled : awhile dowcast,
With firm resolve his eyes full gleamed at last.

He started making gold of whatever
He valuable had to fill the jar,
Till wretched looked his house, of comforts drained,
But still unfilled, alas, the jar remained.

With coarsest, cheapest food ill-served
Himself and family he daily starved ;

* A Jaksha is a supernatural being generally associated with a great craving for riches and hoarding them for their own sake.

His savings month by month in value gained,
But still unfilled, alas, the jar remained.

As in the king's good graces he had lived,
His savings grew with added pay received,
For he of greater home demands complained :
But still unfilled, alas, the jar remained.

He reckless stooped to abject begging then ;
The habit grew on him, he teased all men—
A wan and awry figure, all disdained !
But still unfilled, alas, the jar remained.

In lucre's melting pot for gold at last
All life's sustaining energies were cast,—
A flame of lust, he moved to death ordained :
But still unfilled, alas, the jar remained.

One day the king this life's wreck came across :
"Ah, what is this I see before me toss,
A man or ghost? Well, barber, what is this?
Is it why we this jester often miss?"

"Why, when you earned but half your present pay
You were more hale and hearty and more gay,
On you now lies sure death's hand cold,
Accepted you the seven jars of gold?"

Up startled he, the poor wretch, like a cat !
"Good joke, my lord, gold jars! but what of that?"
"Ah, don't you know a Jaksha's wealth who takes
A blighted thing of himself sure he makes?"

"Your symptoms and your saddest plight show me
A Jaksha's luckless victim you must be,
You can't spend of that wealth a single pie,
It makes you hoard for him till faked you die."

The barber woke up as from worst nightmare ;
To Jaksha's haunt he hastened to repair ;
With folded hands, "Oh, do thy gold take back,"
He cried as one afflicted on the rack.

"Agreed" being heard, he ran home with a bound,
The jar with all his savings gone he found,
But peace he got from that day of all things,
And all the joy and health contentment brings.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 194).

वैराग्यशतकम् ।

पुण्ये ग्रामे वने वा महति सितपटच्छत्रपाणिं
कपाणिं
ह्यादाय न्यायगर्भद्विजहुतहुतभुग्धूमधूध्रोपकण्ठे ।
झारं झारं प्रविष्टो वरमुदरदरीपूरणाय क्षुधातो
मानी प्राणैः सनाथो न पुनरनुदिनं तुल्यकुल्येषु
दीनः ॥२३॥

23. For the sake of filling the cavity of the stomach when hungry, a man of self-respect would wander from door to door with a broken pot (in hand) having its edge covered with white cloth, away in extensive woodlands or holy places of which the approaches are grey all over with the smoke of sacrificial fires tended by Brāhmanas versed in ritualistic niceties, and thus preserve the *pranas*, rather than live (like) a beggar from day to day among those who are socially one's equals.

[It should be remembered that living on alms for a man of true renunciation is held in high esteem in India, for no social merit can be higher than giving up the world for the sake of the national ideal of spirituality.]

गङ्गातरंगकणारीकरशीतलानि

विद्याधराध्युषितचारुखिलातलानि

स्थानानि किं हिमवतः प्रलयं गतानि

यत्सावमानपरपिण्डरता मनुष्याः ॥२४॥

24. Ah! is it that those Himalayan solitudes, cooled by the liquid spray of Ganges waves and abounding in beautiful rocky flats such as are the haunts of Vidyādhara, are all engulfed in destruction that man in disgrace hang on others for their maintenance?

[The Vidyādhara are unearthly beings with superhuman skill in arts, specially music.]

किं कन्दाः कन्दरेभ्यः प्रलयमुपगता निर्भरा वा
गिरिभ्यः
प्रध्वस्ता वा तरुभ्यः सरसफलभृतो बल्कलि-
न्यञ्च शाखाः ।

वीक्ष्यन्ते यन्मुखानि प्रसन्नमपगतप्रभयाणां

खलानां

तुःखासखल्पविस्तस्मयपवनवशानर्तितभ्रूलतानि ॥२५॥

25. Or is it that herbs and roots from grovy caves, and streams on hill-sides have all disappeared, or that branches of trees bearing luscious fruits and yielding barks are all destroyed, that the faces of wretches, perfectly devoid of good breeding, are found to have their eye-brows dancing like creepers in the wind of an arrogance which their scanty earning eked out with hardship engenders in them?

पुण्यैर्मूलफलैस्तथा प्रणयिनीं वृत्तिं कुरुष्वधुना
भूयस्यां नवपल्लवैरुपगौरुतिष्ठ यावो वनम् !
क्षुद्राणामविवेकमूढमनसां यत्रेश्वराणां सदा
वित्तव्याधिविकारीवह्लगिरां नामापि न श्रूयते ॥२६॥

26. Therefore, now, accepting fruits and roots, ordained as sacred, for the most enjoyable means of maintenance, and (so also) the earth (laid on) with verdant leafy twigs for your bed, oh, rise and repair to the forest, where even the name is not constantly heard of the ignoble rich whose minds are stultified by indiscretion and whose speech is delirious with the maladies of wealth.

फलं स्वेच्छाक्षयं प्रतिवनमखेदं क्षितिरुहां

पथः स्थाने स्थाने शिशिरमधुरं पुण्यवसरिताम् ।

मृदुस्पर्शां शय्या सुललितलतापल्लवमयी

सहन्ते संतापं तदपि भनिनां द्वारि कुपणाः ॥२७॥

27. When there is the fruit of trees easily obtainable at will in every forest, when there is cool refreshing drink in holy streams from place to place and soft bed made of tender twigs and creepers, still (alas!) men aggrieved with lucre undergo sorrows at the doors of the rich.

ये वर्तन्ते धनपतिपुरः प्रार्थनादुःखमाजो
 ये चाल्पत्वं दधति विषयाक्षेपपर्याप्तबुद्धेः ।
 तेषामन्तःस्फुरितहसितं वासराणि स्मरेयं
 ध्यानच्छेदे शिखरिकुहरप्रावण्यनिषयणः॥२८॥

28. Reposing on the bed of stone within the mountain cave, during intervals of meditation, (well) may I recollect with an inward smile the days of those afflicted through their suing before the rich, or of those grown mean through their minds being content with seeking enjoyments.

[If this verse is read differently with वर्तन्ते for वर्तन्ते and वासराणां for वासराणि, the idea becomes, in the words of Mr. Telang, this: "The suppliant of the rich thinks the days too long as he has to suffer the trouble of constant entreaties often unsuccessful; the person engaged in the pursuit of worldly objects thinks time too short; he has never enough of it to compass all his numerous ends. On the other hand the philosopher laughs at both for their delusions." In this case वे in lines 1 and 2 refers to days, and for पर्याप्त in line 2 we have to read पर्यस्त too.]

FROM THE PSALMS OF TAYUMANA

SWAMI.—IX.

O THOU THE ALL-PERVADING ESSENCE TRUE !

I.

Without Him not an atom moves indeed !
 Thus have the wise declared : If this be grasped
 What then is knowledge ! What is ignorance !
 Who knows and who knows not ! The silent ones
 From those that blab like me, how can we tell ?
 Whence comes illusive mind ! What then is Love !
 And what's hard-heartedness ! Whence is this world !
 And what is Duty ! Whence these diverse forms !
 And truth and falsehood, help and hindrance too
 And good and evil, envy, self-control—
 What then are these ! Who then is great or small
 Or friend or foe ! Is there aught but for Thee !
 O Soul of souls on earth and other worlds !
 O Thou the All-pervading Essence True !

II.

Some faiths call Thee ' O Mother, Mother mine !'
 Some cry aloud ' O Father, Father, hail !'
 Some others still devoid of faith in aught

Beyond the grave do rant and rave in vain,
 Holding to this and that. Some still hail Thee,
 The Ineffable Light, the Boundless Space,
 The Primal Word, the Goal and yet besides,
 The Peerless Monad and the Triune Time.
 Thou art all these and yet beyond them all,
 Eternal Wisdom-Bliss in Gracious sport !
 What wonder ! O ! who can Thy glory scan !
 O Soul of souls on earth and other worlds !
 O Thou the All-pervading Essence True !

III.

The Vedas, Agamas, Puranas great,
 So legends and the other diverse Lore,
 Set forth at length the vast Advaita's creed
 And Dvaita too : for Dvaita's truths well grasped
 Do lead us on towards Advaita's light.
 Here reason, facts and sacred texts agree,
 And Dvaita and Advaita are at one.
 Enough ! no more of discipline I want :
 Whate'er I think, I that become indeed ;
 So by the constant thought that Thou art I,
 I can well tread Advaita's path indeed.
 Whate'er I think of Thee, in that same form
 Thou dost descend O Sire ! What need I more !
 O Soul of souls on earth and other worlds !
 O Thou the All-pervading Essence True !

IV.

Just as a mother rocks a naughty child
 And pinches it by turns, so does the mind
 Impel to will and strive and then in time
 Upsets it all : It dances in full swing
 In all the seven planes of Karma's realm ;
 It wanders far and free as doth the whore
 That hath forsak'n her lord : It exhibits
 More hardness than the iron or the flint :
 It can display and show us things unseen,
 It can reduce to speck the biggest thing,
 Oh ! what is this phantasmagoric show !
 This phantom mind achieving all it likes !
 How shall my humble self subside it now !
 O Soul of souls on earth and other worlds !
 O Thou the All-pervading Essence True !

V.

A cheat am I that never pined with love
 With tearful eyes ; but often have I sung
 And danced with joined palms and streaming eyes
 As if from overflowing love and cried
 O Sire ! O Light Supreme ! Thy slave am I !

The world knowest, dost thou not know it too?
 Deign me somewhat with gracious love to know
 Th' Eternal Freedom's Life and grant me too
 My true and pristine state that I may live,
 Mindful of nought but Thee, in Truth and Peace!
 O Soul of souls on earth and other worlds!
 O Thou the All-pervading Essence True!

VI.

Though crows do throng in multitude untold
 A stone will do to scare them all away;
 So too th' unnumbered load of Karmas past
 Cannot afflict their mind that thirst for Thee
 And seek Thy Flood of Grace. So then it's clear
 Not ev'n a whit of thirst for Grace have I.
 So, have my Karmas all conspired so strong
 To agonise me well: Nor have I got
 The Yoga's strength to banish all my woes;
 Far far away is Normal Ecstasy
 From me: O! when shall I be one with Thee!
 Will it not be achieved in days to come?
 O Soul of souls on earth and other worlds!
 O Thou the All-pervading Essence True!

VII.

With singlemindedness if I do seek
 And rest with Thy Grace, all sorrows gone,
 Will this world grudge? Will Wondrous Maya cease
 Perchance for want of scope! Will Lovers' Thine
 Thy Wisdom doubt or those Creation's Lords
 Who shape and rule the object-world in Thee?
 Or will Thy Boundless Grand Perfection fail!
 Or will the elemental spirits oppose!
 Or am I not yet ripe? Or will the throng
 Of dual Karmas old protest aloud!
 Or else what then! speak out the truth a bit!
 O Soul of souls on earth and other worlds!
 O Thou the All-pervading Essence True!

VIII.

Well have I known this body mine must fall,—
 Thou Silent Teacher mine! Thou didst impart
 With love the means to keep this frame for long.
 Alas! if I do try to practise this
 The senseless mind rebels still unsubdued;
 So is the mind averse to live on alms.
 Fain would I serve the mighty souls that tread
 The Yoga's path communing e'er with Thee
 And in that service, well would wisdom I
 Achieve and all my heart's desires in full.
 One prayer more have I to ask of Thee:

Deign me that I may never lack Thy Grace.
 O Soul of souls on earth and other worlds!
 O Thou the All-pervading Essence True!

IX.

Half clad in bark and meeting hunger's claim
 With fallen leaves and grains that grow all wild
 O'er hill and dale and plunging for their baths
 In holy streams and toiling to arouse
 The Kundalini's coil to reach the head,
 Thy servants practised hard the Yoga's life
 And strove for Bliss of soul forgetting self.
 But we, alas! eat whatsoever we want
 With diverse tastes and dress too as we like
 And lodged in ease in stately mansion-homes
 Indulge in am'rous joys by night and day.
 Speak out, O Lord how then shall we be saved!
 O Soul of souls on earth and other worlds!
 O Thou the All-pervading Essence True!

X.

With pearly teeth and gentle accents sweet
 Falling from coral lips, with face adorned
 With rosy paint, the necklace set with gems
 Dangling o'er globlike bosoms twain displayed
 Transporting sense to am'rous ecstasy,
 The buxom damsels with their slender waists
 And captivating glance engulf us all
 Amid the sea of lust of Maya's sport.
 If even in the Golden Heaven sung,
 Where fed on Nectar sweet the eyes wink not,
 All these vain joys of sex accursed prevail
 Verily 't is a mighty war indeed!
 How endless pitfalls meet us on our way
 To realise on earth the Freedom's Bliss!
 Do we not know how Shuka lived on earth?
 O Soul of souls on earth and other worlds!
 O Thou the All-pervading Essence True!

XI.

First comes the stage of seeming boastful talk:
 I am in truth and essence one with Thee;
 Then doth the Primal Nescience unperceived
 Vanish as darkness doth before the light:
 Then disappears the sea of joy and woe
 Ruffled with waves of Karmas good and bad,
 Then do the manifold of sense displayed
 By Maya—utter void—collapse in full:
 Then dawns the Universal Light Supreme!
 All hail for e'er the Gracious Form of Thine
 That thus restores me to my pristine state

Revealed as Perfect All-embracing Bliss.
 Beyond all time, beyond the bounds of space !
 O Soul of souls on earth and other worlds !
 O Thou the All-pervading Essence True !

—A. K.

ON THE CONNING TOWER.

THE arrival of the brave Indian troops at the scene of war in Europe has been greeted in England with an outburst of self-congratulations, while in India it has fired the train of many fond expectations. Englishmen naturally feel proud that they have been able to make their administration in India a success to the extent of being able to bring over Indian troops and pit them against their European enemies. They rejoice in this proof positive of their ability as empire-builders. Educated Indians, on the other hand, whose highest dream of patriotism is to find a place for India in the comity of political nations, and who daily reconnoitre the way to their national goal through a broad future of political rights and privileges, contemplate the same event with a mind somewhat different, though not divergent. They expect that the sight of *their* India fighting England's battles in Europe may be the precursor of an appreciable lift which the latter should give to the political status of the former, and as a good fillip to this expectation they find some English friends declaring that there is good justification for it.

Alas that educated Indians should still find it more acceptable to cling to the role of a beggar in politics than to pursue the manlier course of building up from within the real national life of India ! The mistaken choice of a political basis for that life has not only robbed the national mind of its manly grace, but has kept it too long astray from the path of all real progress. And while we find the slightest opening for renewed efforts firing the beggar's imagination in us to rally anew round the political flag, the real task of organising our life and thought on the basis of the spiritual mission of India lies neglected for want of zealous workers. This lotus-eating game is going on from one decade to another, and there is no prospect yet of

the scales falling off from the eyes of our educated countrymen. It is sheer ignorance which makes them covetous of the political nationalism of Europe. They do not dive deep enough into the philosophy of life or into Indian history to see that for the upbuilding of a nation it is possible to adopt a higher type of collective life than what is implied in the political nationalism of Europe. And besides this ignorance, their intellect is still liable to a superstitious reliance on Western methods of thought. They cannot believe that it is possible for a country to organise its collective life on any basis other than that of politics, seeing that European civilisation and thought do not recognise any other. And lastly, there is almost a universal distrust among educated people in the capacity of religion to form the cementing principle in the national life of India.

This distrust in religion finds utterance now and then in periodical literature. It is argued that India is the most sect-ridden country in the world, swarming over with an endless congeries of religious faiths and creeds. It is therefore madness to accept religion as providing a basis of unity among Indians. On the other hand, the administrative unity established all over the country has been a tangible and potent force in uniting all Indians in the common bond of political interest. Our present political circumstances therefore furnish us with the best ready-made instrument for the unification of all the Indian races and creeds. This argument, so plausible on the face of it, is founded on a lamentable misunderstanding of India and her history. Unless you understand India properly, how can you expect to truly serve her ? Is it not the very first condition of true service to India to understand properly her real self, her real life and history ? Let the modern patriots of India therefore ask within themselves the question whether they have first fulfilled this condition or not.

Paramārtha—the name which India gives to her religion—defines her life, defines her real self. *Paramā* is the supreme and *ārtha* the end : that is what religion is to her, and he who understands this of her religion, understands her and possesses the key to understand her history. Let us carry ourselves back to the earliest Vedic times. There

we find prevalent among the inhabitants of the then known world the worship of various deities. We find there the tendency of a separate nation, race or tribe growing up round the worship of a common deity. It is this tendency which underlies the birth of many of the ancient nations in central and western Asia. But with India it was quite a different case. Here the tendency to split up primitive peoples into small nations according to the deity each worshipped received a salutary check, and we find the worshippers of various deities welded together and disciplined into a nation of Vedic Aryans. What was that principle of which the operation brought this Indo-Aryan nation into being? The Vedas thus proclaim the answer to this question: एकं सद्भिर्मा बहुधा वदन्ति। It was from this synthetic wisdom that Vedic society and Vedic culture emanated, and it underlies the whole course of history in India as her very life-principle.

Time and again in her history, India had to encounter the same problem that had constituted the very travail of her birth, and time and again had she to voice forth through her spiritual heroes the harmonising life-principle of her civilisation to bring about a synthetic restatement of her religion. So if she is again confronted today with the same problem of conflicting creeds and faiths, it would be disowning her whole life-history to fly away from that problem. Now therefore she has either to face and solve that problem, or die: there is no third alternative. In order to evade this riddle of the Sphinx, she cannot be dreaming today of political unity, for the real secret of unifying her various creeds and communities must have to be found out from within those inmost depths of their nature from which their life and history have proceeded. If religion be the formative, the determinative, the supreme principle in the life of a Hindu or a Mahomedan, no political sentiment can ever supply an adequate bond for their national unity. A nation can never exist or thrive simply as a coalition of men for serving secondary interests. So the only course open for India if she is to continue to live as a reborn nation in modern times lies through a unification of all her creeds and faiths.

Those who dream, therefore, of building up national life in India on the basis of a patched-up, superficial, political unity, do not understand India and her real problem. Being ignorant of those deepest forces which have guided and worked out her life-history, their hearts sink within them to see how their countrymen are split up today into a diversity of creeds and races. But fortunately enough, India did not count on them to solve her problem of religious diversities. Deep within the hidden recesses of her being, she had the solution of this problem preserved by her past in a potential form and it has become kinetic in the life of Sri Ramakrishna Paramahansa, for he demonstrated clearly through his individual life how this riddle of the Sphinx has to be solved in our collective life. And if there is any servant of India now who laments still over the insolubility of the problem of religious diversities in India, he must be a blind patriot who has failed in his foremost duty of studying the deeper suggestions and signs of his times. The problem in fact lies solved for us; but in our perversity we do not feel the necessity of accepting and applying that solution in the building up of our national life, for we are still manoeuvring most confidently to lay the foundation of the latter in politics.

Those who exert themselves to understand India before they go to make themselves useful in her service will be able to appreciate the axiomatic character of this truth, namely that neither national life nor national unity in India can have politics for its basis. Let them ponder deeply over the prophetic words of Swami Vivekananda uttered again and again on this subject: "Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other lines. With us, religion is the only ground along which we can move. * * For that is the theme, the rest are the variations in the national life-music. And that was in danger. It seemed that we were going to change this theme in our national life, that we were going to exchange the backbone of our existence, as it were, that we were trying to replace a spiritual by a political backbone. And if we could have succeeded, the result would have been annihilation. But it was not to be. So this power became manifest. I do

not care in what light you understand this great sage, it matters not how much respect you pay to him, but I challenge you face to face with the fact that here is a manifestation of the most marvellous power that has been for several centuries in India and it is your duty as Hindus to study this power, to find what has been done for the regeneration, for the good of India, and for the good of the whole human race through it."

Elsewhere Swamiji says: "In Europe, political ideas form the national unity. In Asia, religious ideas form the national unity. The unity in religion, therefore, is absolutely necessary as the first condition of the future of India. * * * We see how in Asia, specially in India, race difficulties, linguistic difficulties, social difficulties, national difficulties, all melt away before this unifying power of religion. We know that to the Indian mind there is nothing higher than religious ideals, that this is the keynote of Indian life, and we can only work in the line of the least resistance. It is not only true that the ideal of religion is the highest ideal, in the case of India it is the only possible means of work; work in any other line, without first strengthening this would be disastrous. Therefore, the first plank in the making of a future India, the first step that is to be hewn out of the rock of ages, is this unification of religion." Let us discuss more fully next time how this unification of religion is to be brought about in India.

NEWS AND MISCELLANIES.

THE 13th. Annual Meeting of the Ramkrishna Mission Home of Service, Benares was held on the 27th. October 1914, in the premises of the Home under the presidency of H. M. R. Hopkins Esq., I. C. S. Commissioner, Benares Division. Nearly 600 people assembled on the occasion. The proceedings commenced with the reading of the last Annual Report by Rai Rabinandan Prasad Bahadur, the Secretary of the Home. Then at the call from the chair, Pandit Iqbal Narain Gurtu, Secretary Theosophical Society rose and said that of the various functions in Benares the one they attended was most pleasing as they felt that they had not entirely neglected the poor and the desti-

tute of the place. In a place like Benares with pilgrims crowding all the year round, the aid the Home rendered was very important. After him Mr. Tarapurwala, Head Master Central Hindu Collegiate School said that an institution like this was a befitting memorial of a great sage. He commended the unselfish spirit in which service was rendered and the workers of the Home who without seeking any praise or reward went and searched out the poor and the needy and rendered aid to them. Several other speakers followed among whom were Babu Surendra Nath Ghosh, Solicitor, Calcutta, Babu Gouri Sankar Prasad Sahib, Vakil Benares and Mr. K. P. Chatterjee. The Chairman next rose and expressed his appreciation of the noble work carried on by the Home and concluded by asking the audience to help the institution materially by funds. With a vote of thanks to the chair proposed by Rao Baijnath Das Sahib the meeting dispersed.

MR. H. O. A. Barth, Secretary of the Pacific Vedanta Centre writes from San Francisco:—

On the 13th. of August a Vedanta Society was organised under the spiritual guidance of Swami Prakashananda. This organisation will henceforth be known as the Pacific Vedanta Centre.

The hall which forms the meeting-place of the Society is in a pretty part of the city (1362 Post Str.) centrally located and can with little trouble and small loss of time be reached from any part of the town. On Saturday, Sept. 5th. at 8 p. m. the Society was formally launched and the occasion was celebrated with music, recitations and speeches. Swami Prakashananda explained Vedanta elaborately in his lecture: Vedanta's Message to the Western World. At the close of the programme an offering in the form of cakes was passed around to the visitors. The hall was beautifully decorated for this occasion and the celebration well attended. This opening night promises a bright future for the Pacific Vedanta Centre.

THE R-k. Mission Sevashrama of Kankhal reports that its work during the three months, from June to August 1914, consisted mainly in relieving 57 indoor patients and 2720 outdoor patients. The total receipts during the period was Rs. 1049-10-9, which with the previous balance of Rs. 1706-13-1

added and total disbursements of Rs. 1092-14-3 deducted leaves a balance in hand of Rs. 1663-9-7. Besides the above receipts, the Sevashrama begs to acknowledge the following gifts in kind: (1) Sett Khaton Sirdar, Shikarpur, Sind, one iron bed worth Rs. 20-12. (2) Messrs. M. Bhattacharya & Co. Homœopathic medicines worth Rs. 4. (3) The Udbodhan Office, Calcutta, one copy of Raja-yoga. (4) H. H. Swami Brahmanandaji, Benares, 10 seers Palang-oil for burns. (5) Mr. Narayan Iyengar, Bangalore City, 36 mango grafts, including Ry. freight, worth Rs. 100.

THE following is the report of the Ramkrishna Mission Sevashrama, Brindaban for the months from January to September 1914: There were 209 indoor and 31,542 outdoor patients; of the latter 5812 were new patients and 25,730 their repeated numbers.

	Receipts		Rs.	As.	P.
To Subscriptions	...	...	800	4	3
„ Donations	...	...	1289	6	6
„ Building fund	...	...	2828	15	0
Total Receipts	Rs. ...	4918	9	9	
„ Expenditure	„ ...	1738	11	3	
Balance in hand including Building fund.		Rs. 3179	14	6	

DURING the month of September, 1914, there were 1686 cases relieved at the R.-k. Mission Sevashrama of Allahabad and of this number, 902 were new cases and 766 their repeated numbers. The receipts during the month were Rs. 58-12 as. and the expenditure amounted to Rs. 48. Of other gifts from the public the Sevashrama acknowledges Re. 1-8 as. (as the cost of making almirah and clearing the compound) from Lala Sitaram, Dy. Collector and the printing free of charge of 200 post-cards from the Omker Press.

WE are glad to receive a copy of the Report of the valuable work done in the Ramkrishna Mission Orphanage Ashrama at Sargachi, Murshidabad, during a period of sixteen years from its establishment in 1898. A review of this report as well as the annual report of the Allahabad Sevashrama will be published next month in these columns.

ADVICES from Berlin received in Copenhagen describe the Germans as being depressed by their

defeat by Indian troops. They admit that it is impossible to meet the Indians in hand-to-hand fighting, owing to the Indian's greater strength and activity. It is reported that the British reserve the Indians in every battle till the moment for hand-to-hand combat arrives. It is believed in Berlin that two hundred thousand more Indians are coming, and it is hoped that one of them will be ordered to the Cape. Germany hoped that insurrection in the Transvaal would occur in August, in accordance with agreements with Beyers, so that Indians would be sent to the Cape, and not to Europe.

A war correspondent sends the following about the French love for their mothers:

The great affection Frenchmen bear their mothers has always impressed me. In the war it comes to the surface every now and then. A young soldier was wounded in his third engagement by a splinter of a shell, which crushed his right hand. The major spoke of amputating the hand. "Are you afraid?" he asked the wounded man; "No," was the answer, "but how shall I write to the mother?"

Another who evidently thought a lot of his mother was a sergeant in the 5th Army Corps. Writing from Dombasle, he says, "I have been mentioned for promotion for saving my wounded colonel and bringing him into safety. My sergeant-major had both his legs fractured by a shell. He was only five yards from me. The bullets whistled round me, and if I am still in the lands of the living it is because my time has not yet come. The good God wills that I should live to support 'ma pauvre petite maman.'"

IMPORTANT NOTICE.

Bhagavan Sri Ramakrishna's Biography in English.

It was announced in the Prabuddha Bharata last month that the above biographical contributions from His Holiness Swami Saradananda will most probably begin to appear in our journal from this month, but in the interest of new subscribers it has been thought advisable to put off publishing the series during these closing months of the present year, so that the first installment may appear in the first month of the new year, 1915.—Ed. P. B.

Prabuddha Bharata

उसिद्धत जाग्रत



प्राप्य वराभिर्बोधत ।

Kutku Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

Vol. XIX]

DECEMBER 1914

[No. 221

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras 1892—1893.—V.*)

Christ was a Sannyasin and his religion is essentially fit for Sannyasins only. His teachings may be summed up as : " Give up " ; nothing more,—being fit for the favoured few.

" Turn the other cheek also " !—impossible, impracticable! The Westerners know it. It is meant for those who hunger and thirst after righteousness, who aim at perfection.

" Stand on your rights," is the rule for the ordinary men. One set of moral rules cannot be preached to all—Sadhus and householders.

All sectarian religions take for granted that all men are equal. This is not warranted by science. There is more difference between minds than between bodies. One fundamental doctrine of Hinduism is that all men are different, there being unity in variety. Even for a drunkard, there are some *man-trams*,—even for a man going to a prostitute!

Morality is a relative term. Is there anything like absolute morality in this world? The idea is a superstition. We have no right to judge every man in every age by the same standard.

Every man, in every age, in every country, is under peculiar circumstances. If the circumstances change, ideas also must change. Beef-eating was once moral. The climate was cold and the cereals were not much known. Meat was the chief food available. So in that age and clime, beef was in a manner indispensable. But beef-eating is held to be immoral now.

The one thing unchangeable is God. Society is moving. *Jagat* means that which is moving. God is *achalam*.

What I say is not reform, but, 'move on.' Nothing is too bad to reform. Adaptability is the whole mystery of life,—the principle underneath, which serves to unfold it. Adjustment or adaptation is the outcome of the self pitted against external forces tending to suppress it. He who adjusts himself best, lives the longest. Even if I do not preach this, society is changing, it must change. It is not Christianity, nor science, it is necessity that is working underneath, the necessity that people must have to live or starve.

OCCASIONAL NOTES.

HUMANITY owes Europe to Jesus Christ, for he shaped forth a Europe from the melting pot of primitive barbarism with the ladle of Greco-Roman thought. Whenever we think of Europe, admiring or admonishing, the personality of Jesus gives us the perspective. A rebel child she might have grown up to be, but all the same Europe is the child of that Christ-force which took possession of the Western world from the cross on the Calvary, and whatever she lives to be, this child she must remain, or else die.

When Europe yielded herself to the moulding influence of Christ, she was not at all a plastic material. The primitive races were inordinately fond of war and plunder, and the gospel of uncompromising meekness and self-denial fell upon their life with the stunning effect of a sharp, incisive contrast. The antithesis was marvellously effective; it sobered down the most riotous worshippers of the war-god into a Europe that used to kneel down at the feet of the monk. Monasticism of the Middle Ages was the most legitimate creation of the Christ-force, while the populace of mediæval Christendom was a hybrid creation having in its composition a large alloy of primitive aggressiveness. This element of aggressive, secular spirit like a restive horse put under the bridle of a religion that was essentially a religion of the monk traced the diagram of European history.

But while thus the threads of European destiny were in the hands of the monk, he failed in his duty. He had in his custody the culture of the ancients wonderfully transfused by his own Christianity, but this he withheld from the people as a close preserve, and the result was a forced delaying of the European

Renaissance. But Islam with its democratic spirit introduced into Europe the popular taste and desire for culture and the eyes of the people slowly opened to all their intellectual inheritance. A surging wave of new culture swept all over Christendom, and the monk or the priest could not resist it. The popular reaction against their selfish authority assumed the form of a new Christianity and that of a stolid indifference to religion in the upbuilding of a new European life, in which the Church of Christ found herself relegated to a subordinate position. This failure of the chosen representatives of the Christ-force to stand sponsor at the birth of a modern Europe is responsible for the rise of a secularist nationalism that with its unchristian political outlook on collective life has served to depose Christ from the life of modern nations.

This defection from Christ is now the crying evil of the whole of Christendom, and if a German philosopher now comes forward to add the audacity of frank utterance to the silent triumph of this evil spirit, he deserves more to be thanked than to be cried down. Germany has at least proved herself above hypocrisy, and has declared for the triumph of Odin over Christ in her national life with her characteristic thoroughness. "Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the war-makers, for

they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve." Christian Europe here throws off the mask of a religion meant essentially for monks and glows and glistens on our view in the mailed glory of primitive Europe,—thanks to German frankness!

This resurrection of primitive Europe in modern times is a fact very unpleasant to admit, but hard to deny. No nation in modern Europe lives a life worthy of a disciple of Christ, and no nation *means* to live so. To attempt it now would even be an impossibility, a self-contradiction, a retracing of steps through centuries of history. The die was cast when political nationalism rose in Europe. That evil day dawned on a parting of ways, and the choice of path which Europe made has been leading her more and more astray each day from the sovereignty of Christ in her life. From that day man in Europe ceased to live as an individual and became submerged in man as the nation, and in this new exalted form of human life Christ was silently denied his proper place and authority. Do not speak of the march of civilisation, of the progress of thought and culture, of the lives of individual Christian worthies; waves also form graceful figures as they seem to linger on a sweeping current that rolls them headlong in its course. The very flux and sweep of life in Europe is completely at the mercy of political nationalism, and whatever flowers on that life as precious to man is either doomed to rush along the course of political utility, or else must shed a transient, passive grace and then die.

This silent but irresistible compulsion of political nationalism leaves no room for Christ's lead in the march of collective life in any European country. European nationalism began by limiting his authority to the scope of individual life and then ousted it

even therefrom by imposing its own paramount will on the individual in the name of patriotism. The church exists now to interpret to the people the will of the nation in terms of religion, just as diplomacy interprets politics in terms of international morality. Thus a spurious religion and morality is created by European nationalism for the people as a sop to their outraged conscience, and conscience is not a thing to remain unblunted for ever. The result is a complete enslavement of a whole people, forced but hypnotic, by political nationalism, and if a bystander now points out this terrible fact, he will be greeted with a loud chorus of protest from the victims themselves. But all the same the stern reality remains of the most perfect slavery into which Europe, the spiritual child of the Christ-force, has been plunged by her political nationalism,—by her worldly lust for power and wealth. Some people are sanguine that the present war is preparing the ground for bringing back Christ to Europe. With pity we contemplate their irrepressible optimism,—“hope springs eternal in the human breast.” Their case fully illustrates how political diplomacy and nationalism before driving a people into war first pervert their view of the issues involved in it. The purely political is made to put on the guise of the religious. Like the proverbial tribute which vice pays to virtue, politics recognises in this way the claims of man's moral and religious nature.

But if Christ-force finds itself played out in Europe, is there no place on earth to form the scene of its future workings? Yes, there is, for, as one Indian preacher once declared to the world, Jesus Christ has come to India. And, in this month of December let us sing hallelujahs to this Divine Guest. Within the last five decades, no worshipper of Christ realised his divinity in communion such as did one of our own countrymen, Paramahansa

Ramakrishna. His marvellous realisation was the real signal of Christ's coming to India. Zarathustra came to India long ago, and Mahommad came also in the life of the many Indian *pirs*, and now comes Jesus Christ. India, the first abode and the last refuge of Religion, has received into her capacious fold today the saints and prophets of the world. It is not a mere figure of speech, for the life of Sri Ramakrishna is the concrete symbol of that fact of reception. All the prophets and founders of creeds have to come to India today, for as witnesses they have to confirm and renew their several testaments through the great revelation of Religion as a unity in diversity, for which Sri Ramakrishna was the chosen instrument of God. Like rivers pursuing their tortuous, isolated, eventful careers wide apart, the creeds and the faiths of the world have journeyed long and wearying in their diverse courses through history, and now is the time to mingle their waters in the great expanse of the One Religion. And where on earth but in India should this consolidation of world-spirituality take place?

So India has need of Christ today. He has to bear witness through the Holy Ghost in the life of his disciples in India that Religion is one, that all the religious Revelations of the world proceed from One Source, and that the same Word becomes flesh in different ages and climes to effect the atonement of man with God. Thus the testimony of Sri Ramakrishna's life has to be repeated from the fold of Christianity through an increasing number of Christian lives. Let the same death-knell of bigotry which the Vedanta has been tolling from its temples and monasteries be tolled everyday from the steeples of Indian churches. Let Religion rise in India in the full strength and glory of its unity and universality, and then flood the world again with the saving waters of a renewed faith in its realities and harmonies. This is the mission which India has to fulfil

through her collective life, and unlike Europe therefore, she represents a nation that affords to every saint and prophet the fullest scope for their authority and inspiration. And over and above this, she stands pledged to restore to every prophet and saint their ministry over the people of their choice, for all creeds will find in the unity of religion that India preaches to mankind a new inspiration and justification for their existence and the strongest incentive to progress on their respective lines.

So Europe will reaccept Christ one day: the rebel child will return to her paternal home once more. How this transformation would precisely come it is beyond all human foresight to predict. Before Religion can be reinstated in Europe in all its real glory, Europe must have to pass through a political death. So complete is her self-surrender to the pursuit of politics that she must have to see the utmost end of it, and worldliness, individual or national, leads but to one grim end. But the new Europe that will rise from the ashes will have a real baptism in Christ, and the wisdom of India will nurse her back to her new life. Till the time when all that comes to pass, Christ, as we have said, has his work to do in India, and as we celebrate the birth of Christ this year, with the distant spectacle of a Europe "red in tooth and claw" looming before our eyes, a sense of added *ownness*, of heightened kinship in present concern and future purpose is borne in upon our soul at the contemplation of Jesus, the Son of God. We feel today as never we felt before that he has come to stay with us and that the seal of his constant inspiration and authority will never be lacking to ratify our national efforts for the establishment of the unity of Religion among men.



A CHRISTMAS CARMEN.

I.

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the
morn,

Sing songs of the angels when Jesus was born!
With glad jubilations

Bring hope to the nations!

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as
one!

II.

Sing the bridal of nations! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in
accord,

And the voice of the world is the voice of the
Lord!

Clasp hands of the nations

In strong gratulations:

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as
one!

III.

Blow, bugles of battle, the marches of peace;
East, west, north, and south, let the long
quarrel cease:

Sing the song of great joy that the angels
began,

Sing of glory to God and of good-will to man!
Hark! joining in chorus

The heavens bend o'er us!

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as
one!

J. G. WHITTIER.

THE PROBLEM OF RELIGIOUS
UNITY.

THE idea of one God and one humanity
is taking hold of the modern human
mind, then why not the idea of one religion?

The age of tribal or sectarian Gods is gone
for ever. Every modern man admits that
people all over the world worship the same
God under various names and conceptions.
Add to this the idea of one humanity—all
men, irrespective of clime or age, creed or
race, moving collectively towards one goal or
purpose. Such being the case, the corollary un-
avoidably suggests itself that religion is one,—
that all the relations which man conceives of
as between himself and his God come under
one generalised truth or principle

We can speak of a science of religion only
when the unity of religion is admitted. When
we read the lectures of Swami Vivekananda
on the fourfold Yogas, we find that he wanted
to preach to the world a science of religion.
He wandered freely over the extensive ground
covered by all the creeds of the world and
knitted them all together, their theories and
practices, into a science of religion. He did
not go out to preach any "ism" to the world:
he preached religion.

This idea of one religion has dawned upon
India. For here in India specially, the night
of religious diversity and the dawn of religious
unity alternate. History shows that in
the earliest Vedic India, religion in its unity
became manifest, and then going out from its
first abode, it became many. But ever since
that happened, religion had again and again
to come back to India to find out its lost unity.
This law explains the patent fact of all the
religions of the world at present finding their
meeting place on the soil of India. Religion
came back to India again in modern times to
seek its lost unity. Did India fail to play its
historic role? No; she has fulfilled her

accustomed task, and it remains for us all to participate in that glorious fulfilment.

No sects need quarrel over the credit of establishing this unity of religion. The life of one who fulfilled this glorious task of India belongs as much to a Hindu as to a Mahomedan or a Christian. No particular society even can claim him as its own, for he was a Paramahansa—beyond all social laws or limits. He belongs to India, and through India as living her life for the world, he belongs to all mankind. It would be the height of injustice to regard Sri Ramakrishna as the centre of a particular sect. To do that would be to deal the cruelest blow on the mission he came to fulfil. When we rally round the banner which he has planted on the soil of India, we do not meet as sectarian devotees, but as the proud sons of mother India united for ever in the realisation of our religious unity,—aye, as a nation in the making with the proudest mission that ever fell to the lot of man.

The first step that has to be taken therefore in solving the problem of religious unity in India, is to grasp the truth that religion has found out its lost unity in the life of Sri Ramakrishna Paramahansa. If we were simply to recognise by intellect or preach in words the unity that underlies the religions that have met together in India, we cannot make that unity a force to weld us all Indians together in one national bond. We must have a concrete realisation of that unity and a visible symbol of that fact to gather round. An abstract idea may well suit the needs of a philosopher, but to the Indian people at large we must give a concrete symbol, not devised by human ingenuity, but vouchsafed by our common God Himself,—the wonderful personality of Sri Ramakrishna Paramahansa.

So Providence has done His own part, it remains for us to do ours. Politics can never be the pivot of national life in India. We cannot turn to politics therefore to give us our national unity, for only that which is to

inspire the nation can serve to unite it truly. We have no other choice but to accept religion as the principle of national unity; and national unity is the *sine qua non* of our progress in every direction. It is the solution in a nutshell of the whole Indian problem with all that it implies. So every man in India who has any sincere desire to serve this country will turn to religion as the unifying principle in the upbuilding of a nation in India, and Providence has kept ready at hand for such people, that evolved power of religion by virtue of which it becomes a principle to unite various creeds and communities.

Am I a Christian that call India my mothercountry, and do I want to serve her? Well, the very first step for me to take is to realise my unity with all Indians. Now this unity does not lie in a common political mission, for India has no such mission to fulfil in this world. Is it then any social ideal that will unite me with all my countrymen in a common national bond? No; with India every type of social efficiency is but a means to an end. India looks beyond social ideals and judges their value according as they subserve a still higher purpose. So I come to that spiritual mission of my mothercountry which has been the guiding star of her life-history,—the preservation, practice and propagation of the Spiritual. But alas, how am I to reconcile my idea of the Spiritual with that of my Hindu fellow-countryman? The problem is urgent, for unless I solve it, I cannot become a true servant of my mothercountry. But the first condition for solving this problem is to eschew all religious bigotry. Am I ready to do this? Would I admit that the Hindu or the Mahomedan worships in his own way the same God that I worship? Would I admit that my God who has ever been providing for all the requisites of a Hindu or Mahomedan's physical life according to his physical temperament and nature must have been also providing ungrudgingly for the most important needs of his spiritual life?

Would I not concede to God that wisdom and resourcefulness by which He must have brought about the unfoldment of spiritual life in every nation or race according to its peculiar aptitude and trend of thought and feeling? If I have this width of vision all obstacles in the way of my spiritual fellowship with a Hindu or Mahomedan must have to disappear. If I have this openness of mind,—this conception of an impartial God who does not grudge any race or country its suitable religious dispensations,—I am fit to understand what God has done through the life of Ramakrishna Paramahansa for the regeneration of my mothercountry by the united efforts of all her creeds and communities.

For this life held up in my view gives me the solution of my problem, namely, how to harmonise my idea of the Spiritual with that of a Hindu or a Mahomedan. *This life is the God-revealed symbol of national unity in India*, and I who long to work for this unity must rally round this symbol. The Paramahansa said that religion is one; let me study what he meant. He has clearly said that our Christ was God incarnated and that our way of salvation lies through Christ. Nay even more, by a continuous meditation for three days with all the superhuman impetuosity of his soul, he gained a vision of Christ as he is in God! And after all that, he declared that religion is one. He being apparently a better Christian than myself, having actually seen Christ as dwelling in himself, I do not do anything unchristian in rallying round him as the symbol of my national unity with the Hindus. Nor do I thereby accept him as my religious saviour. I am quite free to have my own *ishita* or the divine object of my love and worship. But through Ramakrishna Paramahansa I become linked to India, her life-mission, her spiritual collective life.

A Mahomedan, likewise, may argue on similar lines. It is futile to expect that political interests will bridge the gulf between a Hindu and a Moslem, for unless you appeal

to their religious interests, you do not appeal to their real selves, and unless therefore religion is made to provide the unifying principle, their union can never be deep enough and lasting for the purposes of a real national life. And "God is great, indeed," He has made religion yield us, both Moslems and Hindus, a lasting bond of union. For Sri Ramakrishna was a Hindu and a Moslem in one. No Moslem can help accepting him as a co-religionist, for he was a Mahomedan not by mere intellectual or sentimental sympathies but by his actually undergoing the religious discipline of Islam under the directions of a Moslem Fakir in order to attain a Moslem's spiritual goal. And seeing that he succeeded in realising that goal, would we not call him a modern saint or *pir*? India is interspersed all over with the graves of *pirs* as no other country on earth is, but no *pir* unites Mahomedans better to the soil of India than Ramakrishna Paramahansa; and when a Mahomedan rallies round his personality he is only accepting a Moslem of Moslems as the symbol of his national unity in India.

The question may very well come up next as to how was it possible for one man to be a Hindu, a Christian and a Moslem at the same time. The answer is that religion in its essence is a unity. Now-a-days it has been possible for some learned men, though few, to rise to an intellectual height where all creeds and faiths converge into a unity. For example, Max Muller in his *Psychological Religion* attempts to take us to this intellectual altitude. But intellectual proof, however much authoritative in the domain of philosophy, has very little force in religion. So the urgent demand in the modern world was for a man who would declare it as the dictum of his experience that religion is one. Such a man was vouchsafed to us by God, and the fact that he actually practised the several religions in order to realise their unity and common essence amply justifies our taking

on trust what he declared about them. A Christian who accepts nothing new said about religion except it be a revelation through a chosen instrument of Christ has now to come forward and examine for himself those facts of Sri Ramakrishna's life which prove his communion with Christ. A Moslem may do likewise in respect of his communion with Mahommed. For every Indian must accept, either through his philosophy or on trust, the great truth that religion is one,—the truth that has to capture the whole of India today and become nationalised therein, so that our national mission to preserve, to practise and to preach it to the world may be fulfilled.

If religion is one what are we to say of the diversity of creeds and sects? The answer in the words of Rig-veda is: The One Ultimate Fact sages express variously. Unity in *esse*, in being, but difference in expression—is an idea to which our mind very easily reconciles itself. A common idea, for example, expresses itself in different languages through different articulate sounds. The one sentiment of greeting, again, finds different expressions among different races or communities. One community may even deprecate the custom of shaking hands in greeting: diversity in expression may engender conflict; but that does not affect or subvert the unity of sentiment that underlies the different forms of greeting. The more we enter into the inward spirit of religious practices from their outward forms, the more do we approach the hidden sanctuary of the One Religion. Let from the fold of every creed and church come forth in modern times in increasing numbers the valiant worshippers at this sanctuary. The Hindus have fortunately found in his Vedanta the key to this universal sanctuary. He can call himself a Vedantic Christian or a Vedantic Moslem, and should be proud to prove himself such. Let the recognition of one religion bear down all the impossible barriers between creed and creed, and just as bees collecting honey from dif-

ferent flowers in far-off plants and trees build up a great useful hive, so let all Indians develop spirituality from their pursuit of different creeds and then store it up in their national life in India to flood the world with it again and again, whenever the times are propitious and need urgent.

Not only is the life of Sri Ramakrishna the symbol of our national unity, but it is also the interpretation of our national mission. He did in his life and through his disciple Swami Vivekananda what India has to do in this world, namely the establishment of religion as a unity through difference in creeds and disciplines. It is on this life-mission of India that all her sons, whether Hindu, Moslem or Christian, have to concentrate all their scattered energies to build up the Indian nation. It is to this fundamental problem of nation-building that all other problems, political or economic, have to be subordinated, and it is of great advantage to India that such a political nation from the West has been brought over to look after her political needs and interests as pursues a strict policy of non-interference with respect to social and religious matters. This is obviously a necessary condition for the peaceful rapprochement and unification of all the creeds and communities of India. If our educated countrymen regard the establishment of British rule in India as a signal for political advancement, they would frustrate the great object of nation-building, for then there would be no end of political rivalries and jealousies; but if on the other hand, they take it as a God-given opportunity of uniting together the creeds and communities on the basis of our spiritual mission in the world, the fact of our being organised will make us more deserving of political and economic advancement than we can ever otherwise prove ourselves to be.

So without further waste of time and energy, let us all rally round the symbol of our national unity and our national mission and commence real constructive work. It was in

no spirit of sectarian exultation, but with that prophetic inspiration which his wonderful depth of love for India imparted to his soul that Swami Vivekananda declared: "The highest ideal in our Scriptures is the impersonal, and would to God every one of us here were high enough to realise that impersonal ideal; but, as that cannot be, it is absolutely necessary for the vast majority of human beings to have a personal ideal; and no nation can rise, can become great, can work at all, without enthusiastically coming under the banner of one of these great ideals in life. Political ideals, personages representing political ideals, commercial ideals, would have no power in India. We want spiritual ideals before us, we want enthusiastically to gather round grand spiritual names. Our heroes must be spiritual. Such a hero has been given to us in the person of Ramakrishna Paramahansa. If this nation wants to rise, take my word for it, it will have to rally enthusiastically round this name."

• EPISTLES OF
SWAMI VIVEKANANDA.

XXXII.

Indiana Ave,
Chic. Ill. 6th April, 1896.

Dear Mrs. B—

Your kind note was duly received. I had beautiful visits with my friends and have already held several classes. I shall have a few more and then start on Thursday.

Everything has been well arranged here, thanks to the kindness of Miss Addams. She is so, so good and kind.

I am suffering from slight fever the last two days; so I can't write a long letter.

My love to all in Boston.

Yours with kind regards
Vivekananda.

XXXIII.

124 E, 44th Street, New York,
April 14th, 1896.

Dear—

* # Here is a gentleman who comes to me with a letter from Bombay. He is a practical mechanic and his one idea is to see cutlery and other iron manufactories in this country..... I do not know anything about him, but even if he be a rogue I like very much to foster this sort of adventurous spirit among my countrymen. He has money enough to pay his way.

Now, if after testing his genuineness of spirit you feel satisfied, all he wants is to get some opportunities of seeing these manufactories. I hope he is true and that you can manage to help him in this.

Yours with kind regards
Vivekananda.

XXXIV.

63 St. George's Road,
30th May, '96.

Dear—

Day before yesterday I had a fine visit with Prof. Max Muller. He is a saintly man and looks like a young man inspite of his 70 years, and his face is without a wrinkle. I wish I had half his love for India and the Vedanta. At the same time he is a friend of Yoga too and believes in it. Only he has no patience with humbugs.

Above all, his reverence for Ramakrishna Paramahansa is extreme and he has written an article on him in the 'Nineteenth Century.' He asked me, "What are you doing to make him known to the world?" Ramakrishna has charmed him for years. Is it not good news? * *

Things are going on here slowly but steadily. I am to begin from next Sunday my public lectures.

Yours ever in grateful affection
Vivekananda.

XXXV.

63 St. George's Road,
London, S. W. June 5th '96.

Dear—

The Raja-yoga book is going on splendidly. Saradananda goes to the States soon.

I do not like any one of my beloved to become a lawyer, although my father was one. My Master was against it and I believe that that family is sure to come to grief where there are several lawyers. Our country is full of them; the universities turn them out by the hundreds. What the nation wants is pluck and scientific genius. So I want M— to be an electrician. Even if he fails in life still I will have the satisfaction that he strove to become great and really useful to his country.... In *America alone* there is that something in the air which brings out whatever is best in every one..... I want him to be daring, bold, and to struggle to cut a new path for himself and his nation. An electrical Engineer can make a living in India.

P. S.—Goodwin is writing you this mail with reference to a magazine in America. I think something of the sort is necessary to keep the work together, and shall of course do all that I can to help it on in the line he suggests.....I think it very probable that he will come over with Saradananda.

Yours with love

Vivekananda.

XXXVI.

July 25th 1896,
Samsgründ, Switzerland.

Dear—

I want to forget the world entirely at least for the next two months and practise hard. That is my rest..... The mountains and snow have a beautifully quieting influence on me and I am getting better sleep here than for a long time.

My love to all friends.

Yours &c.

Vivekananda.

XXXVII.

63 St. George's Road, London, S. W.
8th July 1896.

Dear—

The English people are very generous. In three minutes' time the other evening my class raised £150 for the new quarters for next autumns' work. They would have given £500 on the spot if wanted, but we want to go slow, and not rush into expense. There will be many hands here to carry on the work and they understood a bit of renunciation, here,—the deep English character

Yours with best wishes

Vivekananda.

LESSONS ON RAJA-YOGA.

[*Unpublished Class-notes* given by the Swami*

Vivekananda.]

I.

THE theory of creation is that Matter is subject to five conditions; Ether, Luminous Ether, Gaseous, Liquid and Solid. They are all evoked out of one primal element, which is the very finest Ether.

The name of the energy of the universe is Prana, which is the force residing in these elements. Mind is the great instrument for using the Prana. Mind is material. Behind the mind is Atman which takes hold of the Prana. Prana is the driving power of the world, and can be seen in every manifestation of life. The body is mortal and the mind is mortal; both, being compounds, must die. Behind all is the Atman which never dies. The Atman is pure intelligence controlling and directing Prana. But the intelligence we see around us is

* These notes were preserved in England, in the form of several lessons on each Yoga as given from day to day, but these are compressed here into a series of articles on the Yogas, each of which is comprised in two or three or more articles as convenient.—Ed. P. B.

always imperfect. When intelligence is perfect we get the Incarnation,—the Christ. Intelligence is always trying to manifest itself and in order to do this it is creating minds and bodies of different degrees of development. In reality, and at the back of all things, every being is equal.

Mind is very fine matter, it is the instrument for manifesting Prana. Force requires matter for manifestation.

The next point is how to use this Prana. We all use it, but how sadly we waste it. The first doctrine on the preparatory stage is:—that all knowledge is the outcome of experience. Whatever is beyond the five senses must also be experienced in order to become true to us.

Our mind is acting on three planes: the sub-conscious, conscious, and super-conscious. Of men, the Yogi alone is super-conscious. The whole theory of Yoga is to go beyond the mind. These three planes can be understood by considering the vibrations of light or sound. There are certain vibrations of light too slow to become visible; then as they get faster we see them as light and then they get too fast for us to see them at all. The same with sound.

How to transcend the senses without disturbing the health is what we want to learn. The Western mind has stumbled into acquiring some of the psychic gifts which in them are abnormal and are frequently the sign of disease. The Hindu has studied and made perfect this subject of science, which all may now study without fear or danger.

Mental healing is a fine proof of the super-conscious state; for the thought which heals is a sort of vibration in the Prana, and it does not go as a thought but as something higher for which we have no name.

Each thought has three states. First, the rising or beginning, of which we are unconscious; second, when the thought rises to the surface; and third, when it goes from us. Thought is like a bubble rising to the surface. When thought is joined to will, we call it power. That which strikes the sick person whom you are trying to help is not thought, but power. The self-man running through it all, is called in Sanskrit, the "Thread self."

The last and highest manifestation of Prana is Love. The moment you have succeeded in manu-

facturing Love out of Prana, you are free. It is the hardest and the greatest thing to gain. You must not criticise others; you must criticise *yourself*. If you see a drunkard do not criticise him, remember he is you in another shape. He who has not darkness sees no darkness in others. What you have inside you is what you see in others. This is the surest way of reform. If the would-be reformers who criticise and see evil would themselves stop creating evil, the world would be better. Beat this idea into yourself.

The Practice of Yoga.

The body must be properly taken care of. The people who torture their flesh are demoniacal. Always keep your mind joyful; if melancholy thoughts come, kick them out. A Yogi must not eat too much, but he also must not fast; he must not sleep too much, but he must not go without any sleep. In all things only the man who holds the golden mean can become Yogi.

What is the best time for practice in Yoga? The junction time of dawn and twilight when all nature becomes calm. Take help of nature. Take the easiest posture in sitting. Have the three parts *straight*,— the hips, the shoulders and the head, leaving the spine free and straight, no leaning backwards or forwards. Then mentally hold the body as *perfect*, part by part. Then send a current of love to all the world; then pray for enlightenment. Then, lastly, join your mind to your breath and gradually attain the power of concentrating your attention on its movements. The reason for this will be apparent by and by.

The "Ojas."

The "Ojas" is that which makes the difference between man and man. The man who has much "Ojas" is the leader of men. It gives a tremendous power of attraction. "Ojas" is manufactured from the nerve-currents. It has this peculiarity: it is most easily made from that force which manifests itself in the sexual powers. If the powers of the sexual centres are not frittered away and their energies wasted (action is only thought in a grosser state) they can be manufactured into Ojas. The two great nerve-currents of the body start from the brain, go down on each side of the spinal cord, but they cross in the shape of the figure 8 at the back of the head. Thus the left side of the body is

governed by the right side of the head. At the lowest point of the circuit is the sexual centre, the "Solar Plexus." The energy conveyed by these two currents of nerves comes down and a large amount is continually being stored in the solar plexus. The last bone in the spine is over the solar plexus and is described in symbolic language as a triangle, and as the energy is stored up beside it, this energy is symbolised by a serpent. Consciousness and sub-consciousness work through these two nerve-currents. But super-consciousness takes off the nerve-current when it reaches the lower end of the circuit, and instead of allowing it to go up and complete the circuit, stops and forces it up the spinal cord as "Ojas" from the Solar Plexus. The spinal cord is naturally closed, but it can be opened and form a passage for this "Ojas." As the current travels from one centre of the spinal cord to another, *you* can travel from one plane of existence to another. This is why the human being is greater than others, because all planes, all experiences, are possible to the spirit in the human body. We do not need another, for man can, if he likes, finish in his body his probation and can after that become pure spirit. When the "Ojas" has gone from centre to centre and reaches the Pineal Gland (a part of the brain to which science can assign no function) man then becomes neither mind nor body, he is free from all bondage.

The great danger of psychic powers is that man stumbles, as it were, into them, and knows not how to use them rightly. He is without training and without knowledge of what has happened to him. The danger is that in using these psychic powers the sexual feelings are abnormally roused, as these powers are in fact manufactured out of the sexual centre. The best and safest way is to avoid psychic manifestations, for they play the most horrible pranks on their ignorant and untrained owners.

To go back to symbols. Because this movement of the "Ojas" up the spinal cord feels like a spiral one, it is called the "snake." The snake, therefore, or the serpent, rests on the bone or triangle. When she is roused she travels up the spinal cord and as she goes from centre to centre a new natural world is open inside us.* The *Kundalini* is roused.

PARABLES OF SRI RAMAKRISHNA.

IX

THE PARABLE OF THE PIOUS SNAKE.

There lived a snake of venom deadly sure,
—Where fields beyond the village lie—
The terror of the merry shepherd boys
Who watched their grazing herd close by.

A holy man once chanced to pass that way ;
The boys all raised a hue and cry :
"A fierce snake, sir, lies in ambush there,
Please shun the path or else you die "

Said smilingly the holy man to them :
"Well boys, he can't do harm to me " ;
So on he went and hissing came the snake
With hood upraised fast o'er the lea.

The holy man soon uttered charms which brought
The tamed snake at his sacred feet,
And then reproving gave him graciously
A secret *mantra** to repeat.

A fortunate disciple made, the snake
The sage departing gravely taught :
"A living creature do not make your prey,
And with your venomous fangs bite not."

The reptile strange transformed by Guru's grace
And by the mantra's subtle force,
Now fed on vegetable roots and fruits
And lived in piety and remorse.

The watching cowboys noticed soon this change ;
They had him caught in trap one day,
And whirled him by the tail and struck on ground
Till dead-like, motionless he lay.

The boys then thought him dead and left him there,
But sense returned to him at night,
When from the clots of blood he belched, he dragged
His body out of human sight.

* A holy name of God having power to develop spirituality.

For days within his nest, on diet most spare,
In all his limbs he aching lay;
And when restored to usual life, he heard
His Guru calling him one day!

The holy man about the snake at first
Had asked the cowboys on his way;
"Oh, dead long ago," they had said in glee,
But he no heed to this did pay.

For in his mind the sage the power knew
The mantra had that he had taught,—
When practised once it won't let any die
Before it sure salvation brought.

So on he went and called his pupil snake,
Who gladly crept out from his hole;
His shrunken body was enough to grieve
His holy Guru's loving soul.

"Well, how do you now do, my son," he asked,
"Quite well, my lord" replied the snake;
"But tell me what made you so lean and weak,"
Insisting thus the Guru spake.

"Perhaps the altered diet, methinks, oh sir,
Has brought this needful change in me";
"Just think, it must be something else, my son,
'That has to do with it," quoth he.

"Oh yes: the cowboys knowing of my change
Me almost beat to death one day!
The evil I resisted not, but meek
I took my lot and half-dead lay.

"That accident may be the reason, sir,
Why look I thus reduced in flesh."
"Ah now, I see," the holy man then said,
—His heart with pity moved afresh, —

"Yes, sure I taught you not to prey or bite
But tell me,—silly that you are,—
To hiss or raise your hood did I forbid?
How else to keep all rogues afar?

"Pour not your venom though sore sinned against,
For evil evil don't return,
But that the *power* you possess thereof
All evil-doers must discern.

P. S. I.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHAKTIRIHAJI.

(Continued from page 214).

वैराग्यशतकम् ।

ये संतोषनिरन्तरप्रमुदितास्तेषां न भिक्षा मुदो
ये त्वन्ये धनलुब्धसंकुलधियस्तेषां न तृष्णा हता ।
इत्थं कस्य कृते कृतः स विधिना कीदृक्पदं संपदां
स्वात्मन्येव समाप्तेहममहिमा मेरुर्न मे रोचते॥२६

29. The felicity of those, whom contentment unceasingly makes happy, is not interrupted, while the cravings of those of greedy and confounded minds are never quenched. Such being the case, for whom did the Creator create the Meru, representing inconceivable wealth, but confining to itself the glorious potency of its gold? I would not covet it.

कस्य कृते कृतः etc. The idea is that Meru, the (fabled) mountain of gold, serves no useful purpose to anybody, and so I would not go in for it (न मे रोचते); because those that are contented feel quite happy without possessing it, and those that hanker after wealth feel never satisfied how big so ever might be their acquisitions. स्वात्मन्येव समाप्तेहममहिमा - Its gold serves only to glorify itself, but not to satisfy the greedy.

भिक्षाहारमर्दन्यमपतिसुखं भीतिच्छिदं सर्वतो
दुर्मत्सर्गमर्दाममानमथनं दुःखौघविध्वंसनम् ।
सर्वत्रान्वहमप्रयत्नसुलभं साधुप्रियं पावनं
शंभो; सन्नमवार्यमक्षयनिधिं शंसन्ति योगीश्वराः॥३०

30. The great Yogis describe food which begging brings as follows: it does not humiliate (*vide* Verse No. 32); it is an independent pleasure (i. e. not dependent on the pleasure of earning money or fulfilling social duty etc.); it is in all respects free from any anxious fear (i. e. about one's expenditure, or food-stores etc.); it destroys wicked pride, egotism and impatience; it eradicates the manifold evils of worldly existence; it is easily avail-

able anywhere any day without efforts; it is the beloved of the holy men; it is a purification by itself; it is as the inexhaustible feeding-house of Shiva, access to which none can prevent.

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाङ्ग्यं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणो खलभयं काये कृतान्ताङ्ग्यं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवा-

भयम् ॥३१॥

31. In enjoyment, there is the fear of disease; in social position, the fear of falling-off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of foemen; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All the things of this world pertaining to man are attended with fear; renunciation alone stands for fearlessness.

आक्रान्ते मरणेन जन्म जरसा चात्युज्ज्वलं यौवनं
संतोषो धनलसया शमसुखं प्रौढाङ्गनावभ्रमैः !
लोकैर्मत्सरिभिर्गुणा वनभुवो व्यालैर्नृपा दुर्जनै-
रस्थैर्यथा विभूतयोऽप्युपहता अस्ते न किं केन वा ॥३२॥

32. Birth is preyed upon (*lit.* attacked) by death; brilliant youth by old age; contentment by greed; happiness of self-control by the wiles of gay women; virtues by the jealousy of men; gardens by predatory beasts; kings by the wicked in counsel; and powers even are vitiated by their evanescence; what on earth is not seized upon by something else?

आधिव्याधिशतैर्जनस्य विविधैरारोग्यमुन्मूल्यते
लक्ष्मीचैत्र पतन्ति तत्र विवृतद्वारा इव व्यापदः ।
जातं जातमवश्यमाशु विवशं मृत्युः करोत्यात्मसा-
त्तत्किं तेन निरंकुरेण विधिना यन्निर्मितं
सुस्थिरम् ॥३३॥

33. Health of men is destroyed (*lit.* rooted out) by various hundreds of ailments of body

and mind; whereupon Lakshmi (the goddess of prosperity) alights, there perils find an open access; death sure annexes to itself, rendering impotent very soon, whatever is born again and again. Then what is created as stable by the absolute Creator?

(To be continued).

ON THE CONNING TOWER.

THE spreading and choking fumes of a fire prove more offensive and pernicious than the fire itself which burns and glows underneath. The systematic war of villification that is raging furiously today behind the war of guns and torpedoes has created a worse stinking inferno than the embattled fields of Europe. One American paper (the *Macon Telegraph*) says that "there is no more expert liar in existence than the excited patriot." To this description of the excited patriot, we have to add the equally proved characteristic that none is more liable to wax abusive than he. Centuries of civilisation could not eliminate the unmitigated indecency of mutual abuse between enemies at war.

Wordy contest between angry warriors is found to have been customary on the battle-fields of ancient India; the conditions of modern warfare preclude that possibility. But it is evidently worse than want of self-control for those who do not fight and stay behind in their homes to behave as if their columniating tongue would supplement the bullet and the steel of their own armies on the battle-field. Since modern science does not as yet claim it as one of its many miracles to kill an enemy beyond sight by columny, is it not a wasteful diversion of the national will to be busy, more or less, flinging biting columny at the enemy in time of war when all its energies have to be solely concentrated on flinging fighting columns at him? Yet that is what we find the nations at war in Europe doing today. But what concerns us more intimately is the fact that a tendency seems to be growing in the literature of India today to follow in the footsteps of the war literature of Europe. This is, to characterise in a word, a denationalising tendency. When we point out in our columns the defects

of the political civilisation of the West, we do not so much expect that our words would bring home to Western nations the necessity of reconstructing their collective life, as we do expect that those words will prove to be a warning to our own countrymen. Similarly, we expect that our condemnation of the war of villification that is raging in Europe today would help our countrymen to keep in view during the war the higher standards of self-control and dignity in our national morals.

On the outbreak of the European war, we pointed out that India whose political destinies are interlinked with the fortunes of the British arms has to fight England's battles by her side with her traditional bravery and freedom from the passions of war. Strict loyalty on our part to British political suzerainty does imply no doubt our moral obligation to contribute to British arms whatever fighting strength our country may possess, but it does not imply at the same time that we should join the army of the swaggering traducers of Germany. The substantial proof of our love and loyalty to the nation which rules over us, does not lie in growing enthusiastic and eloquent over slandering its enemies, but in having a sincere regard in whatever we do and say for its true well-being and prosperity. India, is pledged by her history and life-mission to a creed of good will towards all nations, and over and above this to England she owes her duties and responsibilities as her political dependency. There need be no antagonism between these two aspects of her life, and let no Indian writer put up an attitude of sacrificing either of these to the other while dealing with the European affairs of today. Politics has made a tangled skein of the issues of the world's civilisation and progress. There is something in the very game of politics which necessarily mixes up good and evil and makes those issues highly complicated. So it is unwise in the extreme to indict or absolve a political nation off-hand on the basis of its immediate political behaviour. But it is always safe and beneficial to point out the fundamental evils of political nationalism,—that unrighteous cult of collective life which every nation in Europe has embraced with open arms.

So instead of cheap, and very often lispings, judgments on the political affairs of this nation or that in Europe, let our literature in India ring with the wisdom of a spiritual nationalism. The political history of Europe is still in the making, Europe still lies in the chemical crucible of experiment; but the spiritual history of India is an accomplished fact and factor for the progress and culture of humanity. Let our literature grow up mainly on the nourishment which the ideals of Indian life and history supply it, for then only it will acquire fit strength and true capacity to absorb whatever is good and great in European life and history. Let not the press in India accept that in Europe as its oracle on every question; let it have its own ideals and outlook on everything that concerns human life and thought. True to the Indian type of nationalism, let it move on and it is bound to excel in true wisdom, strength and beauty. The view-point of Indian nationalism opens out before us quite a new world of thought and inspiration that still lies almost unexploited by our modern literature. We want to find it striving more and more to take possession of this world, so that there may not be in future any necessity to beguile its time and energy in such unworthy feats, as, for example, setting up and burning a grotesque effigy of a Kaiser everyday through print just as some journals in Europe are found to be doing now.

THE SISTER NIVEDITA GIRLS' SCHOOL AND HER "HINTS ON EDUCATION."

The Amrita Bazar Patrika of the 24th Nov. says:—

An excellent booklet,—“Hints on Education,”—containing a few papers on education by the late lamented Sister Nivedita, has been sent to us for review by the publisher, Ganendranath Brahmachari, of I, Mukherjee's Lane, Baghbar, Calcutta. It is a little gem of a book, and we are sure will confer on the reader a benefit out of proportion to its small size and still smaller price—annas four only. Each of the essays is characteristic of the writer, going deep into the very pith and marrow of the subject and vibrant throughout with the pervading enthusiasm which characterised all she said and did. We have just now amongst us a movement, happily headed by our Government

itself, for fostering education amongst our girls on strictly oriental lines, and the publisher has chosen indeed a psychological moment for bringing out this valuable tract.

The ideas sought to be inculcated in it are thoroughly in tune with the lofty ideals set before by our sages and just those that should inform and guide all movements for female education in the country. These are, in brief, firstly, that in educating our women we must steer clear of the great danger of feeding the intellect at the expense of the feelings, in other words we must not allow "the brain to run away with the heart's best blood." "Granted," says the Sister, "that a more arduous range of mental equipment is now required by women, it is nevertheless better to fail in the acquisition of this than to fail in the more essential demand, made by the old type of training, on character. An education of the brain that uprooted humility and took away tenderness, would be no true education at all." Secondly, intellectualisation, if any, must be subordinated and made preparatory to spiritualisation, the dominant note of which is self-consecration in the cause of *Jana*, (humanity), *Desha*, (country) and *Dharma* (religion). This is how she has, in her own inimitable way, traced the connection between education and the uplifting of our mother-land :—

"Her sanctuary today is full of shadows. But when the womanhood of India can perform the great *arati* of nationality, that temple shall be all light, nay, the dawn verily shall be near at hand."

Thirdly, that the educators and controllers of education of our girls must be our own countrymen. And why? Because, says she, "Our own countryman, however unversed in educational theory, is likely to be in harmony with our highest emotional life. His chance words will touch the keys of spiritual motive, where the best-intentioned foreigner, with all his efforts, is liable to fail."

Here again is a golden hint that the educators of our girls would do well to lay to heart :—

"We do not want to identify the mere drill of learning to read and write, and the memorising of a few facts conveyed by that vehicle, with the idea of culture. We are well aware that even literary culture might easily be greater in some illiterate Indian villager, familiar with *kathaks* and '*mangol-gayans*' than in the most accomplished passer of

examinations. But we do not wish, on the other hand, to forget that it is a duty to develop our intellectual powers. No Hindu, who wishes to fulfil his obligations to the *jana-desha-dharma*, can afford to neglect any opportunity of learning that he can possibly make for himself."

Here is yet another. The apostle of education, in his zeal, often forgets that the school-life and home-life (especially of a girl) are supplementary to each other, and becomes an unconscious instrument in effecting a divorce between school-life and home-life. To such she raises the voice of wise warning :—

"But these schools must be within Indian life, nor antagonistic to it. The mind set between two opposing worlds of school and home is inevitably destroyed. The highest ambition of the school must be to give moral support to the ideals taught in the home, and the home to those imparted in the school,—the densest ignorance would be better for our women than any departure from this particular canon."

We read these precious lines with a melancholy interest, for, we all know that the late Sister tried to translate these ideals into reality and made a very modest but none the less hopeful beginning with a small girl's school at Bosepara, where she had taken up her abode. We also know, from what we know of her forceful personality and her burning love for India, that she would have been able to perform the difficult task of realising such a high ideal if she had been spared to us by Providence. As it is, however, she was taken away from the midst of her unfulfilled work, the seedlings of which, though moistened with her life-blood, were beginning to wither away for lack of nourishment in her absence. It is therefore that we all welcome the decision of the Bānde Mataram Sampraday,—particulars of which appeared in our columns the other day,—to devote all the funds at its disposal (Rupees eight thousand and odd) for enabling this valuable institution to progress along the lines chalked out by its illustrious founder. It is to be sincerely hoped that this institution will be allowed to grow up as a model centre of education of Hindu girls on strictly Hindu lines.

Nothing is left for us to add to this able editorial of our well-known contemporary, for which

all well-wishers of the Sister Nivedita's institution feel sincerely indebted to it. We take this opportunity however to express our gratitude and admiration to the members of the Bande Mataram Sampradaya. They have in a great measure succeeded in doing what the Nivedita Memorial Meeting of the Calcutta Town Hall has so far failed to do, and have thereby greatly strengthened the hands of the Memorial Committee and the chances of realising their object. It was resolved, it may be remembered, by that fully representative gathering of the Calcutta Town Hall that the most befitting memorial to the late Sister would be the perpetuation of the educational institution, which she had started at Baghbazar, Calcutta, and in the service of which she laid down her life. The school has been sitting all along in a rented dilapidated house. The first and foremost need therefore is that of a permanent building of its own. Now the well-judged, opportune, liberality of the Bande Mataram Sampradaya has provided the school with a good nucleus for a building fund, and if the Memorial Committee now renew their efforts to raise subscriptions and the public generously come forward with their contributions, the noble institution may very soon be put on the way of removing its urgent needs. We have been appealing to the public on behalf of the school since October last and earnestly do the same again. Donations may be remitted to our office or to the Secretary of the Ramkrishna Mission, 1 Mukherji's Lane, Baghbazar, Calcutta.

THE ELEVENTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY HIMALAYAS.

THE eleventh yearly report of our dispensary brings its record of work to the close of a well-defined period, during which the hospitality of the Advaita Ashrama premises enabled it to prove its great usefulness and its claim to a separate building of its own. Prompt generosity of the public has provided it now with this building, and the next year's report will no doubt bear witness to much expansion in the work in every direction, its utility being greatly enhanced under the new order of things.

The Report of the Advaita Ashrama, Mayavati, published early this year, contains a brief history of our Dispensary. It was started in Nov. 1903, receiving both its expenses and accommodation from the Advaita Ashrama. For the first two years of its existence it was placed in the charge of a retired Indian doctor who had to be paid a small salary besides free board and lodging. After this period it was found impossible for the Ashrama to retain the services of a paid physician and the charge of the Dispensary was taken over henceforward by one or other of the Brothers of the Ashrama having a fair experience and knowledge of the treatment of the cases that usually come up here. Public donations for meeting necessary expenses and the large percentage of cures effected by treatment made the work of the Dispensary under this arrangement an undoubted success, so that the claim was justified and ground prepared for accepting public donations from the year 1911 with a view to giving the Dispensary permanent quarters of its own.

The tenth yearly report of the Dispensary, published in the Prabuddha Bharata just one year before this date and reviewing the work done during the year from Nov. 1912 to Oct. 1913 expressed the hope that a qualified doctor would take charge of the Dispensary during the year 1914, when its work would be carried on from the new building to be completed in the course of a few months. But the difficulties in the way of getting adequate number of skilled and unskilled workmen hindered the construction work from being completed till the end of November this year and we were enabled to perform the opening ceremony only on the 4th of December last. Still the qualified doctor of whom mention was made in the last report kindly gave his services to our Dispensary for three months beginning from June '13. In October, the Secretary of the Ramkrishna Mission kindly sent us another qualified doctor to take charge of the Dispensary. He had studied for four years in the National Medical College of Calcutta and passed its examination. He desires to live as a Brahmacharin member of the Advaita Ashrama and the work of the Dispensary is progressing satisfactorily under his management.

The number of patients treated during the year under review (Nov. '13 to Oct. '14) was 985, show-

ing an increase of 262 patients over the number reported last year. Of this number those who required indoor treatment were accommodated as during previous years in one or other of the out-houses belonging to the monastery and their number during the year was more than 30. So long as the Dispensary was not removed to the new building, a regular indoor department with proper hospital arrangements could not of course be conducted, and so a separate register of indoor patients was not kept. But all the same such patients continued coming to the Dispensary throughout the year as could not be sent away with medicines merely, and for these we are providing in the new building a few beds in the two indoor patients' rooms constructed for the purpose, one for female and the other for male patients.

The new building has been provided for our Dispensary work not a moment too soon. The demands and needs of the charitable relief started by the Advaita Ashrama have all along been outgrowing the temporary arrangements made to meet them, and it is at present evident that the work must be given now all the scope, status and form of a permanent charitable institution. With the exception of the Bible and Medical Mission which is conducted by two noble-minded European lady doctors, there is absolutely no course public or private, to which the thousands of poor people may betake themselves for medical help from the outlying villages near Mayavati within a radius of about nine or ten miles, and the Mayavati Charitable Dispensary is looked upon by all these poor villagers as a centre of medical relief most suited to their peculiar needs and predilections, their faith in the treatment offered here being almost religious. We hope the generous public will henceforward render our charitable institution more regular financial help in coping with the responsibilities which the above circumstance imposes upon it. Now that our work of medical relief has assumed the proportions of a Sevashrama like those established elsewhere by the Ramkrishna Mission, we have to appeal for greater public co-operation in the interests of its proper maintenance and stability, and we hope our appeal will not have been made in vain.

We give below a brief statement of the last year's Dispensary work and its accounts, and they will be

found to bear favourable comparison with statements published with the previous years' reports. The public will kindly notice that the building fund ran short during the year and we had to draw from the Dispensary fund to make up the deficiency. The claim of our Dispensary therefore on public contributions has been rendered more urgent.

(a) Statement of Diseases treated :

Fever	95	Liver complaints	9
Debility & Anaemia	7	Lumbago	1
Dysentery	28	Skin Diseases	134
Veneral Diseases	11	Dyspepsia	71
Gonorrhoea	43	Phimo-sis	1
Diseases of the Eye	93	Dropsy	1
" " " Ear	12	Itches	84
Rheumatism	34	Sores	18
Diarrhoea	36	Other complaints	227
Colic	1		
Piles	32	Total	985
Worms			

(b) Statement of Religion and Sex of Persons treated :-

Hindus 979, Mohammedan 4, European 2.

Men 600 Women 165 Children 130 Total 985

(c) Receipts during the year Rs. As. P

Last year's balance	922	2	0
Amount of Subscriptions acknowledged in P. B. up to October '14	187	6	0

Total Receipts ... Rs. 1109 8 0

Total Disbursements 193 1 0

Balance in hand, ... Rs. 916 6 0

(d) Disbursements during the year Rs. As. P

Homoeopathic medicines bought	39	7	0
Allopathic medicines "	110	10	0
Railway freight, postal parcels and coolie hire etc. for bringing up the things from Calcutta	53	0	0

Total Disbursements ... Rs. 193 1 0

(e) Statement of the total number of persons treated during the last eleven years :-

	Europeans	Mahomedans	Hindus	Total
From Nov. '03 to Oct. '12	73	130	5567	6070
" " '12 to " '13	5	127	592	724
" Oct. '13 to " '14	2	4	979	985
Total Nov. '03 to Oct. '14	80	561	7138	

(f) Total Receipts for the Building Fund :—

Amount of subscriptions received, during the year, as acknowledged	Rs.	As.	P.
In F. B. up to Oct. '14	...	36	8 0
Last year's balance	...	232	10 11
Total Receipts	Rs.	269	2 11
Total Disbursements	Rs.	635	11 6
Minus balance	Rs.	366	8 7

(g) Total Disbursements for the Building Fund :—

Amount of expenditure for building the kitchen house	Rs.	As.	P.
...	...	314	14 3
By masonry work in the Dispensary	...	126	9 0
„ Carpentry work	„	142	11 0
„ Quarrying stones	„	21	7 9
„ Carrying „	„	6	11 0
„ Blacksmiths' work	„	23	6 6
Total Disbursements	Rs.	635	11 6

(h) Statement of total Receipts and Disbursements for the Dispensary during the last eleven years :—

	Public donations and subscriptions	Advaita Ashrama and P. B. Office, Mayavati	Total Receipts	Total Disbursements
	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.
From Nov. '03 to Oct. '12	2099 10 3	1030 11 9	3130 6 0	2227 9 3
„ Nov. '12 to Oct. '13	153 7 0	0	153 7 0	134 1 9
„ Oct. '13 to „ '14	187 6 0	0	187 6 0	193 1 9
From Nov. '03 to Oct. '14 R	40 7 3	Rs. 1030 11 9	Rs. 3471 3 0	Rs. 7554 12 9
Balance left Rs. 916-6-3.				

Secretary, The Mayavati Charitable Dispensary,

Lohaghat T. O., Dist. Almora, U. P.

THE THIRD ANNUAL REPORT OF THE RAMKRISHNA MISSION SEVASHRAMA, MUTTHIGUNJ, ALLAHABAD.

We have received the third annual report of the Ramkrishna Mission Sevashrama, Mutthigunj, Allahabad for the year 1913. Allahabad as a metropolis attracting people from neighbouring districts for livelihood and as a place of pilgrimage draws great numbers of pilgrims from the remotest parts of India for bathing in the sacred confluence of the Ganges and Jumna, sorely needs a charitable organisation of this kind. Owing to these great congregations of men epidemics break out among the poor pilgrims and to provide shelter, nursing and treatment to these people away from their home has been the object of the Sevashrama workers serving the poor of the surrounding locality.

But, for want of funds, its services are at present confined only to giving medicines to the sick poor and needy.

During the year under review 5,060 poor patients were treated of which 4,416 were Hindus, 523 Mohammedans, 88 Christians. These figures indicate its great utility and popularity and also the

unsectarian spirit of the work of relief as people of all denominations receive the same care and attention. The receipts during the year together with the balance from last year amounts to Rs. 1631-14-5 and expenditure during the year leaves only a balance of Rs. 176-5-0 in hand.

The Sevashrama is in need of a shelter for the sick who are homeless or require treatment in a hospital. A plot of land for a hospital of six beds with a surgery attached and a separate room for infectious cases will serve its present purposes. For providing this kind of relief to the suffering poor appeal is made to the generous public to help the institution with funds.

Contributions however small, can be sent to Swami Vijnanananda, Ramkrishna Sevashrama Mutthigunj, Allahabad, or to Swami Brahmananda President, Ramkrishna Mission, Belur P. O., Howrah.

THE FIRST REPORT OF THE RAMKRISHNA MISSION, ASHRAMA, MURSHIDABAD.

We have received the first report of the Ramkrishna Ashrama, Murshidabad, for the first sixteen years from its inception in 1898 to 1913. While in 1897 Swami Akhandananda was travelling in Murshidabad, famine had broken out and so making the village of Mahula he distributed relief all around. Two orphans came under his care at that time and being compelled to take full charge of them he conceived the idea of establishing an orphanage. Through the help of the District Magistrate, Mr. Levinge, many orphans came under his protection.

Since its inception the orphanage had a total number of 50 orphans under its care among whom there were Mahomedans and Christians. Thirteen of them have completed their education. The orphans are now engaged in earning their livelihood cleanly.

The orphanage is situated in quarters lent for the purpose, have been built at a high cost of land, where, temporary huts have been put up, to which it has been removed.

There is a lower primary school attached to the orphanage, where the boys are educated, so that they may go out as useful members of society. It has now been improved into a Middle English School.

(Continued in part II)

NEWS AND MISCELLANIES.

The date for the formal ceremonies connected with the birthday of Swami Vivekananda falls on the 8th of January according to the calendar for 1915. The public celebration of his Birthday Anniversary therefore conferred on the following Sunday, that is on the 10th of January, 1915. All societies, associations or Asramas who observe a public anniversary of Swami's birthday may choose any date for public celebration. The Swami Vivekananda number of the Buddhists Bharata magazine, the reports on public celebrations will appear as a combined issue for February. All the centres of the Swami's Birthday celebration are requested to send in their reports to the P. B. Office during the month of January.

We have received from the Secretary to the Government a copy of a notice that have been taken for the students who go to England for higher education.

regard to the educational facilities available in England and an Advisory Committee to supply information and advice generally to stand in loco parentis to student's living away from the supervision of parents, were established in London in 1909. To supplement their activities local committees have been established in the different provinces of India with headquarters at Allahabad. Parents desirous of sending their sons to England are invited to apply to the Secretary, Mr. R. K. Sorabji, Bar-at-Law, Allahabad, for necessary information regarding educational and social matters abroad.

SEVERAL members of the Ramkrishna Yoga-ashrama, Kopalpara, have been working silently for the amelioration of the condition of the agricultural population of village Boradangal P. O. Radda Chapur, P. O. In 1911 a free school has been established by their efforts to impart primary education to the local peasantry and a charitable dispensary to distribute medicines during the prevalence of the malarial fever. The efforts of these young men serve as an object-lesson as to how philanthropic work among the poor peasantry can be undertaken with beneficial results.

The report of the Ramkrishna Mission outdoor dispensary, Allahabad, shows that during October 1915, 1179 patients were relieved and subscriptions and donations during the month amounted to Rs. 35-5-0. No provision has yet been made for indoor patients.

We express our thanks to Babu Navagopal Mukherjee, Gurudham, Benares, for presenting the following books to the monastic members of the Ramkrishna Mission:

Mental and Moral Science by Bain, History of Materialism by Lange 3 Vols, Buckle's History of Civilisation 3 Vols, Vedanta Sara, Sarva-darsana Sangraha (Bengali Translation), Panchadasi, Gita Govinda, Mill's Autobiography, 10 Sanhita's (Bengali), Gaurapadiya Karika, Origin of Religions (R. P. A. Series), Chaitanya Charitamrita (Bengali), Principles of Political Economy by Mill, Evolution from Nebula to Man by McCobb, Jesus of Nazareth Ed Clodd, Ekamebadwiteam, Vishnupuran (2 Vols, Bengali) Origin of Species (Darwin), Vedanta Sutras (1 Pada), Panchamrita (Bengali), Nyadarsana (Bengali) Kashinath Tarkopanchanan, Lectures and Essays by Tyndal, Three Essays on Religion by Mill, Elements of Metaphysics by Deussen, Mill's Logic, Upanishads (Isa, Kena, Prana, Manduk) by Ananda, Vedanta-Vagish, Swaragya Siddhi, Satyarthaparikasika, Upanishads (2 Vols)



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